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ABSTRACT

This document contains 14 papers presented at an annual symposium sponsored by Northern Illinois University's Department of Leadership and Educational Policy Studies and College of Education. First, information about the symposium's history and participants is presented. The following papers constitute the remainder of the document: "Eliminating Barriers through Language" (Rosita L. Marcano); "African-American Males Marshaling Self-Reliance through a Social Movement: The Million Man March" (Johnnie Crowder); "Black Liberation vs. Feminism in the Writings of Two Black Feminists" (Tarina Galloway); "Where Do We Stand? A Statistical Portrait of Latino and African-American Chicago" (Margaret Villanueva, Brian Erdman, Larry Howlett); "Building Bridges to Underserved Populations: Implications for African and Latin Americans" (William H. Young); "Afro-Latins in America" (Georges Germain); "Voter Empowerment and Adult Education: A Social Change Perspective" (James E. Hunt); "Removing the Barriers for the Economically Disadvantaged from Achieving Higher Education in Chile" (Ronald Everett, Rosita Marcano, Glenn Smith); "Infusing Diversity in a Research Course: A Social Constructivist Approach" (Wanda D. Bracy); "Building Bridges between Latina/o and African-American Leaders" (George Gutierrez, Mary Heather Hannah, Keith Armstrong); "Knowing Self, Communicating, and Integrating with Others in a Common Goal to Succeed through Education" (George Gutierrez, Sylvia Fuentes, Susan Timm); "Perspectives of African-American Enlisted Military Personnel on Military/Civilian Learning" (Patricia Easley, Pamela Jones); "Multicultural Experiences in Literary Consciousness: Lessons for African/Latin-American Alliances" (Sandra J. Rainey); and "Using Local and Ethnic Poetry to Improve Basic Writing Skills" (Jane Mueller Ungari). (MN)

ED 403 435

6th Annual
Adult Education Research Symposium
1996

Proceedings

Revised Edition (June, 1996)

Exploring African and Latin American Relationships: Enhancing Cooperation and Eliminating Barriers

Edited by
LaJuana K. Williams

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April 13, 1996
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Chicago, Illinois

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The *Proceedings* Steering Committee: Aquanette Charleston, Matt Hawkins, Michele Kimbrough, Richard Reutchman, Florine Robinson, Jeanette Williams, and LaJuana K. Williams.

Copies may be obtained through Dr. Phyllis Cunningham, Leadership and Educational Policy Studies, Adult Continuing Education, Northern Illinois University, DeKalb, IL 60115.

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Preface

The Sixth Annual Adult Education Research Symposium of 1996 explored African/Latin relationships in the United States in an effort to generate cooperation and facilitate understanding that may serve to eliminate barriers to amity and accord. This compilation highlights the accomplishments of African-American, Latina(o), and Native-American individuals who have earned doctorate and master degrees from the Northern Illinois University (NIU) Adult Continuing Education program within the Department of Leadership and Educational Policy Studies.

The following lists of NIU graduates representing the above-mentioned ethnic backgrounds were included: doctor degree graduates, master degree graduates, scholarly achievements and awards, published books, professors in higher education, and administrators in higher education. In addition, the history of African-American National Adult Education Research Conferences, and that of the Black Graduate Student Symposia, which evolved into the Black & Latino(a) Students in Adult Continuing Education Symposia were herein incorporated, as well.

The Sixth Annual Adult Education Symposium was dynamic and exciting due not only to its content, but to the attitude and commitment of its contributors. They were eager to freely share ideas and information with all who attended. The presenters identified themselves as: full professors, associate professors, adjunct professors, itinerate professors, directors of programs, and graduate students. One presenter, Matt Hawkins of NIU, was an undergraduate student who also put in many hours in coordinating the event. The following overview of the presentations will only offer a cursory glimpse of the event.

This compilation begins with Rosita Marcano's "Eliminating Barriers through Language." Marcano related deep and moving reflections of her childhood memories of incidents that occurred at school related not only to language, but to the expectations others had regarding who she was and who she might grow up to be. She maintained that, "For too may years, our immigrant compatriots of yesterday, aspired to be accepted by dominant U. S. society, only to find out that this was an impossible dream." She wrote, "The poorest neighborhoods and schools almost always went to the immigrant, and even when they saved their money to move to better areas, they were often denied access because of their accent or culture."

Johnnie Crowder presented, "African-American Males Marshaling Self-Reliance through a Social Movement: The Million Man March," in which she offers an analysis of the course of events surrounding the Million Man March held in Washington, D.C., October 16, 1995. Crowder saw the *March* as an archetype of black social movements, and discussed how such movements "can serve as viable initiatives of social change."

Tarina Galloway examined racism and sexism as conceptualized by Vivian Gordon and bell hooks in, "Black Liberation vs. Feminism in the Writings of Two Black Feminists." Galloway compares Gordon's beliefs that "black and white women have completely different culture-oriented histories," and therefore "must form...separate organizations to fight...(the) forms of oppression under which they have suffered," with hooks' claim that, "black women should examine the politics of racism and sexism from a feminist perspective."

Margaret Villanueva, Brian Erdman, and Larry Howlett, from the NIU Center for Latino and Latin-American Studies, offered a statistical study titled, "Where Do We Stand? A Statistical Portrait of Latino and African-American Chicago." This study addressed the question: "Will African-American and Latino communities join forces against the 'Contract on America,' or will they compete with each other for scarce resources?"

William Young, NIU Professor, presented, "Building Bridges to Under Served Populations: Implications for African and Latin Americans." In this presentation, Young reflected on the major components to his ability to build bridges between "between people of privilege and wealth and the Under served populations" and the importance thereof to the academic development of all concerned.

Georges Germain presented a comprehensive analysis of the Afro-Latin-American phenomenon titled, "Afro-Latins in America." She posed and sought answers to the questions: Who, what, and why are they?

James E. Hunt focused on political, institutional, and psychological aspects related to minorities and their voting proclivities in, "Voter Empowerment and Adult Education: A Social Change Perspective." He said that an important factor in promoting change with the community is imparting in local citizens the knowledge and means to organize and perpetuate their own empowerment.

Ronald Everett, Rosita Marcano, and Glenn Smith reported findings of an excursion to Chile at the behest of Universidad Bolivariana in, "Removing the Barriers for the Economically Disadvantaged from Achieving Higher Education in Chile." During this exploration a team of five scholars investigated the cumulative effects and/or barriers associated with decentralizing social services, and also examined how the Chilean value-added tax system worked.

Wanda D. Bracy examined how the constructivist paradigm may be used to inform approaches regarding the inclusion of diversity in the research curriculum of social work in, "Infusing Diversity in a Research Course: A Social Constructivist Approach."

George Gutierrez, Mary Heather Hannah, and Keith Armstrong presented, "Building Bridges between Latina/o and African-American Leaders," in which they discussed the results of a classroom exercise in which students were asked to identify similarities and differences between African-American and Latina/o student leaders, and to compare the commonalities.

George Gutierrez, Sylvia Fuentes, and Susan Timm discussed the pilot study, "Knowing Self, Communicating, and Integrating with Others in a Common Goal to Succeed through Education." This peer-mentoring pilot study was designed to prepare students to mentor other students. The project was grounded in a combination of problem-based and collaborative learning paradigms and was tested with the Latino(a) population at NIU under the auspices of the Office of University Resources for Latinos.

Patricia Easley and Pamela Jones discussed the learning conditions of enlisted personnel in the military in, "Perspectives of African-American Enlisted Military Personnel on Military/Civilian Learning." They said the armed forces not only provided all necessary services to ensure that its members were ready to assume their military responsibilities, but that the military represented the largest training and education institution in the United States, as well.

Sandra Rainey presented, "Multicultural Experiences in Literary Consciousness: Lessons for African/Latin-American Alliances," in which she utilized, "literary criticism and analysis to explore reasons why African-American and Hispanic groups must first learn and respect their own history before work can be done towards building joint relationships with each other."

Jane Mueller Ungari presented, "Using Local and Ethnic Poetry to Improve Basic Writing Skills." She explained the method and process for utilizing poetry in teaching basic writing skill.

This compilation of papers presented during the Sixth Annual Adult Education Research Symposium is offered to the reader in the spirit of collaboration and intentional inclusiveness. It is the product of the scholars who are forging ahead toward the 21st century searching for human commonalities upon which to build avenues of understanding.

LaJuana K. Williams, Ed.D.
Editor

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African, African-American, Native-American, and Latino(a) Graduates of Adult Continuing Education Northern Illinois University

1983-1996 (May)
Doctoral Degree Graduates (59)

1983	Dr. Ernest Gibson
1984	Dr. Ernestine White (deceased)
1986	Dr. David Castelanos (deceased)
1988	Dr. Lewis Wright
1989	Dr. Scipio A.J. Colin III Dr. Ulestine Watson
1990	Dr. Bernadine Chapman Dr. Elio DeArrudah *Dr. Clifford I-Aharanwa
1991	Dr. Beverly Bennett Dr. Clarice Boswell Dr. Irene Campos Carr *Dr. Stanley Okoro Dr. Elizabeth Peterson Dr. Julio Rivera Dr. Romona Smith Dr. Rosetta Vasquez
1992	Dr. Rosita Marcano Dr. Harolyn McIntosh Dr. Leatrice Mowatt Dr. Geneva Pickens Dr. Norma Salazar Dr. Margaret Shaw Dr. Vanessa Sheared Dr. Opal Easter Smith Dr. Valeria Stokes
1993	Dr. James Baber Dr. Warren Braden Dr. Annie Camacho Dr. Sammie Dortch Dr. Talmadge Guy Dr. Ruby Jackson *Dr. Martin Kamwengo Dr. Irma Langston Dr. Carmen Sanchez Dr. Jose Santana Dr. Marian Watson
1994	*Dr. Ian Baptiste Dr. Lela Bridges Dr. Geraldine Coleman Dr. Ana Espinoza Dr. Harold Mason Dr. Maurice McNeil Dr. Damaris Reid Dr. Melaku Teshome Dr. Zira Smith
1995	Dr. Berta Arias Dr. Akemi Bailey-Haynie Dr. Hiram Crawford, Jr. Dr. Phyllis Daniels Dr. Gertrude Hill Dr. Warren Hurd Dr. Ann Moore Dr. Vada Southern
1996	Dr. Phyllis Ham Garth Dr. Yolanda Garza Dr. Florine Robinson Dr. Dorene Wiese Dr. LaJuana K. Williams

*International Student

In twelve plus years, 1983 to 1996, 40 African-Americans, 12 Latino Americans, 4 African, 1 Afro-Caribbean, 1 Latin American, and 1 American Indian, have received their Ed.D. degree in Adult Continuing Education from Northern Illinois University.

African, African-American, Native-American, and Latino(a) Graduates of Adult Continuing Education Northern Illinois University

1975-1995
Master Degree Graduates

Ruth Allen
Zelma Amey
Victoria Amey-Flippin
Aderounke Aremu
Akemi Bailey
Monique Bernoudy
Kim Brahmana
Gwendolyn Brandt
Barbara Brooks
Phyllis Brooks
Patricia Brown
Corine Bruce
Joyce Calvin
Aquanette Charleston
Jacqueline Cheatham
Cynthia Chico-Rodriguez
Wendy Chisholm
Mark Clancy
Pamela Clemons
Arthur Coates
Alice Crawford
Hiram Crawford, Jr.
Gwen Crayton
Johnnie Crowder
Rosalyn Curry
Vera Curry
Angela Davis
Mettrice Davis
Delia Desoto (Realmo)
Manuela Dezutel
Irma Dobbins
Avusa Farmer
Mattie Fife
Marian Fortner
Sylvia Fuentes
Bonnie Gonzales-Nagel
Yolanda Garza
Mark Golden
Elba Gomez-Maisonet
Ernest Gonzales
Kleber Gonzales
Mary Greenwood
Gloria G. Hardy
Alma Harrell
Olivia Harvel
Sara Hawthorne
Howard Heath
Josephine Herrera
Audria Huntington
Carole Ireland
Nicolau Iwanik
Diana Jackson
Linda Jackson
Olivet Jagusah
Patricia Jimenez
Loretta Johnson
Michelle Jones
Ronald Lawless
Evelyn Littleton
Otis Love
William Luna
Wanda Malden
Ann Manby
Annie McGee
Demetria McKnight
Maria Mercado
Gary Mitchell
Flor de Maria Molina
Frank Morales
Wanda Moody
Christine Mooney-Jackson
Newton Moore
Frank Morales
Ronald Neal
Kate Nkemeh-Aguanunu
Elizabeth E. Ortiz
Michael Pattrick
Alejandro Perez-Montes
Josephine Perry
Dorothy Rah
Sandra Rainey
Valor Rand
Damaris Reid
Simon Roberts
Paul Rajas
Laverne Ruffin
Richard Rutschman
Lilia R. Salazar
Paul Samuel
Robert Sanabria
Javier Saracho
Carole Sassine
Erlinda Schuder
Alejandro Sentis
Enid Shepherd
Judith Sherman
Ollie Sims
Lillian Stephens
Russell Sukumane
Jeanetta Swinney
Renee Talhame
Jacqueline Taylor
Audrey Trotter
Maria Vetter
Joacquin Villegas
Dorothy Weir
Billie West-Hermon
Mitzie Wilkins
Eleanor Williams
Vera Wooten-Rhodes

×

SCHOLARLY ACHIEVEMENTS AND AWARDS

Carter G. Woodson Scholars

This prestigious two year fellowship (approximately $30,000) enjoys a national competition. The recipients were:

Scipio A.J. Colin III	1986-88	Chicago, IL
Talmadge Guy	1990-92	Chicago, IL
Geneva Pickens	1990-91	Jackson, MS
Andrew Smallwood	1992-94	New York, NY

Dissertation Completion Awards

This award is a highly competitive award for the last year when completing research. The recipient for 1995-96 was:

Derek Mulenga

Illinois Consortium for Educational Opportunity Program

These awards, given by the state, support graduate study at $10,000 per year for full-time study and $5,000 for part-time study.

Wanda Bracy
Warren Braden
Sylvia Fuentes
Phyllis Ham-Garth
Ann Moore
Elizabeth Peterson
Sandra Rainey

Published Books by African-American and Latino(a) NIU Graduates

Mr. Keith Armstrong. (1996). Visual Pathways to the Inner Self. DeKalb: LEPS Press.

Dr. Warren Braden. (In progress). Homies: Peer Mentoring Among African American Males. DeKalb: LEPS Press.

Dr. Geraldine Coleman. (1996). Joy Cometh in the Morning: African American Stories of Triumph Over Diversity. Westport: Prager. (Available in September)

Dr. Scipio A.J. Colin III (Co-editor). (1994). Confronting Racism and Sexism in Adult & Continuing Education Programs, #61, New Directions in Adult and Continuing Education Series. San Francisco: Jossey-Bass.

Dr. Norma Salazar Davis. (1994). Foolish Men: Sister Juana Ines de la Cruz as Spiritual Protagonist, Educational Prism, and Symbol for Hispanic Women. DeKalb: LEPS Press.

Dr. Norma S. Davis (Co-editor). (1993). History, Education, and Gender: International Perspectives. DeKalb: LEPS Press.

Dr. Opal Easter. (1995). The Nanny, Helen Burroughs. New York: Garland Press.

Mr. Derek Mulenga. (In progress). Doing Participatory Research: Principles and Guidelines. Westport: Greenwood Press.

Mr. Derek Mulenga. (1996). Knowledge Power and Transformation: Participatory Research in Africa. London: Zed Books.

Dr. Elizabeth A. Peterson. (1992). African American Women: A Study of Will and Success. McFarland & Company, Inc.

Dr. Elizabeth Peterson (Ed.). (1996). Freedom Road: Adult Education of African Americans. (Chapters by Drs. Opal Easter Smith, Talmadge Guy, and Scipio Colin). Malabar, FL: Krieger Publishing.

Dr. Phyllis Ham Garth. (1994). Don't Let Them Forget About Me: The Tragedy of Abuse and Neglect of the Elderly in America. Path Press.

Dr. Vanessa Sheared (Co-editor with Peggy Sissel). (In progress with the Commission of Professors). Making Space: A Discourse in Deconstruction and Inclusion in Adult Education.

Professors in Higher Education

Adult Education

Dr. Ian Baptiste
National Louis University
Assistant Professor

Dr. Bernadine S. Chapman
North Carolina A. & T. University
Assistant Professor

Dr. Scipio A. J. Colin III
North Carolina State University
Assistant Professor

Dr. Talmadge C. Guy
University of Georgia
Assistant Professor

Dr. Elizabeth A. Peterson
University of South Carolina
Assistant Professor

Mr. Javier Saracho
University of Puerto Rico
Assistant Professor

Dr. Vanessa Sheared
San Francisco State University
Assistant Professor

Women's Studies

Dr. Irene Campos Carr
Northeastern Illinois University
Coordinator and Faculty

Bilingual Education/Reading

Dr. Norma Salazar Davis
Chicago State University
Assistant Professor

Social Work

Ms. Wanda Bracy
Northeastern University
Associate Professor

Community College

Dr. Sammie M. Dortch
Harold Washington College
Professor of Sociology

Dr. Harold P. Mason
Kennedy King College
Professor of Physics

Mr. Wellington Wilson
Malcolm X College
Professor of Social Science

Educational Administration

Dr. Rosita Marcano
Northern Illinois University
Assistant Professor

Administrators in Higher Education

Dr. James Baber
Dean of Academic Instruction
Fort Scott Community College

Dr. Warren R. Braden
Associate Director, Wisconsin Area
Health Education Center System
Medical College of Wisconsin

Dr. Lela Bridges
Superintendent of Schools
Harvey District 152

Dr. Yolanda Garza
Associate Dean of Students
University of Wisconsin-Madison

Dr. Warren Hurd
Vice President for Faculty & Instruction
Truman College

Dr. Ann Moore
Assistant to the Dean
Recruitment & Retention
College of Education
Northern Illinois University

Dr. Florine Robinson
Dean of Continuing Education
Malcolm X College

Dr. Margaret Shaw
Area Representative for
Continuing Education
Pennsylvania State University

Dr. Opal Easter Smith
District Director
Continuing Education
City Colleges of Chicago

Dr. Ulestine Watson
Special Assistant to the
Vice President for Student Affairs
Northeastern Illinois University

Dr. LaJuana K. Williams
Assistant Director
Student Housing Services
Northern Illinois University

History of National Conferences...

Penn State University
First African American National Adult Education Research Conference
(Thought to be First, actually fifth)
May 20-21, 1993
Did you know that Alain Locke, when in the leadership of the Adult Education Association of the U.S.A., held four national conferences on African American Adult Education? The fifth national conference focusing on African Americans was held at Penn State University in 1993. The planners were from the NIU doctoral program.

University of Tennessee-Knoxville
Sixth African American National Adult Education Conference
May 19-20, 1994
Held in conjunction with the 35th Annual Adult Education Research Conference, this pre-conference provided scholars of African ancestry the opportunity to present their research. Many models utilize an Africentric perspective or paradigm to analyze the impact of social, political, economic, and historical realities/experiences upon the education of adults of African ancestry.

University of Alberta, Edmonton
Seventh African American National Adult Education Research Conference
May 19-21, 1995
Held in conjunction with the Adult Education Research Conference. The theme was, "Theory and Practice: The Influence of Africentrism on Adult Education."

University of South Florida
Eighth African American National Adult Education Research Conference
Scheduled for May 16, 1996
This conference marks the fourth meeting of African American research conferences which operated as a pre-conference to the Adult Education Research Conference. Some persons argue that African Americans should maintain a separate day just prior to the major conference; others feel it should fold its research into the "regular" program. Whatever the decision, African American adult educators in the 1990's have matched Alain Locke's four conferences held in 1938, 1940, 1941, and 1942.

History of the Symposia...

Northern Illinois University, First Black Graduate Student Symposium
November 15-16, 1991
More that 60 African American students and five African American adult education professors participated. A publication of the proceedings was developed entitled, Emerging Scholars: Toward a Black Agenda for Research in Adult Continuing Education. Key speakers were: Dr. Scipio A.J. Colin III, North Carolina State University; Dr. LaVerne Gyant, Pennsylvania State University; Dr. Edwin Hamilton, Howard University; Dr. Elizabeth Peterson, University of South Carolina; and Dr. Jovita Ross-Gordon, Pennsylvania State University.

Malcolm X College - Chicago
Black Graduate Students in Adult Continuing Education
Second Annual Symposium
October 30-31, 1992
Entitled, "The Black Experience: Bridging the Gap between the Community and the University," this symposium was attended by more than 70 African American adult education scholars, professors and community activists. Both concurrent sessions and panel discussions were presented at this two-day event.

Third Annual Symposium became the first national conference held at Penn State, May 20-21, 1993

Malcolm X College - Chicago
Black & Latino(a) Students in Adult Continuing Education
Fourth Annual Research Symposium
April 16, 1994
This one-day symposium, "Crossing Cultures: A Multicultural Exchange in Adult Education Theory and Practice," was sponsored by the Black and Latino(a) graduate students in Adult Continuing Education at NIU. Presenters facilitated dialogue concerning critical issues pertinent to African American and Latino(as) in academia and in community settings. Over 100 persons attended.

Malcolm X College - Chicago
Black & Latino(a) Students in Adult Continuing Education
Fifth Annual Research Symposium
April 29, 1995
Entitled, "Somos Diferents, Somos Uno We Are Different, We Are One: A Critical Examination of Race, Class, and Gender in the Development of Adult Education Theory and Practice." This symposium facilitated dialogue between persons of African descent and Latino(as) and their issues concerning race, class, and gender in the academy and in the community were the focus.

6th Annual Adult Education Research Symposium Schedule

sponsored by Malcolm X College & Northern Illinois University

9:00 - 9:30	Registration & Continental Breakfast			
9:30 - 10:30 Room 2418	Welcome: Gary McConeghy NIU-LEPS Chair & Florine Robinson AERS 96 Co-Chair MXC, Dean of Continuing Education			Speaker: Ello DeArruda *Adult Educator-Literacy*
	Room 2507	Room 2508	Room 2533	Room 2512
10:45 - 11:30	**"Knowing Self: Communicating and Integrating with Other Numerical Minorities"** -G. Gutierrez -S. Tim -S. Fuentes	**"Afro-Latins in America"** -Georges B. Germain	**"Where Do We Stand?: A Statistical Portrait of Latino and African-American Chicago"** -M. Villanueva -L. Howlett -B. Erdman	**"African-American Males Marshalling Self-Reliance: The Million Man March"** -Johnnie Crowder
11:45 -12:30	**"Uniting African-American and Latin-American Communities in Chicago."** -Antonio Lopez -Steve Givhan	**"Enhancing Cooperation By Means of Language"** -Rosita Marcano	**"Building Bridges to Underserved Populations: Implications for African and Latin Americans in Graduate Education."** -William Young	**"Building Bridges Between African-American and Latino(a) Leaders."** -G. Gutierrez -M. Hannah -K. Armstrong
12:30 - 1:45	Luncheon in Cultural Center (West End-Main Floor) >>>	Speaker: Felicia Thomas SIU-Carbondale	Special Presentations: -Awards -Certificates Hector Rodriguez >>>	Book Signing -Keith Armstrong -Opal Easter Browse with Vendors 2nd Floor
2:00 - 2:45	**"Multicultural Experiences in Literary Consciousness: Lessons for African/Latin-American Alliances"** -Sandra Rainey	**"Military Education: A Comparative Analysis for Civilian Implementation"** -Patricia Easley	**"Black Liberation Vs. Feminism in the Writings of Two Black Families"** -Tarina Galloway	**"Removing Barriers for the Economically Disadvantaged from Achieving Higher Education in Chile"** -Ron Everett -Rosita Marcano -L. Glenn Smith
3:00 - 3:45	**"Using Local and Ethnic Poetry to Improve Basic Writing Skills"** -Jane Mueller Ungari	**"A Boat Stop: Haiti and the African Diaspora"** -Max A. Louis	**"Exploring the Impact of Cognitive Dissonance on Political Behavior "** -James Hunt	
4:00 - 4:45 Room 2418	**"Implementation: A Look at 1997"** -Phyllis Cunningham, Students & All AERS Participants			

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ELIMINATING BARRIERS THROUGH LANGUAGE

Rosita L. Marcano
Northern Illinois University

I vividly remember my first day of school. It was in September 1960 that I took that memorable walk with my mother to the entrance of Von Humboldt Elementary School located in central Chicago. When I first laid eyes on the school, it appeared to be a brick and stone monster that swallowed the children who entered it, then regurgitated the parents. As we walked through the entrance, I wondered if I would ever see my mother again.

My mother promised to pick me up at the end of the school day, at the same entrance by which she deposited me. I convinced her to walk me all the way to the classroom door. She did, and as she left and waved good bye, I tried to stop the tears, but they flowed anyway. I was in first grade now. I never attended kindergarten.

I must have appeared as a foreigner. Everybody stared at my rag strip braids and the dress my mother had made for my first day of school as if I had invented a new style or something. After I took a good look at those who stared at me, I realized I probably had! I later learned that most of the students were Polish, Greek and Anglo. I did not understand most of what was being said by the teacher. The teacher made it clear that we would only speak English in school. However, in my home, we only spoke Spanish. This was not going to be easy.

I soon realized that daily indignities were to become a common part of my school experience. At home I had already learned most of what was offered as curriculum content in the first grade. As a result, I regularly appeared on the honor roll. In the meantime, I was learning about other things, which included the cruelty shown to those who are different. One day, as my class was standing in line waiting to use the bathroom, a couple of teachers walked around the us and sniffed our heads. This behavior puzzled me. They continued their "sniffing" research and every so often would comment to each other, apparently confirming their hypothesis. One of them came up to me, picked up the tip of my braid, and then abruptly let it fall as if to be careful not to make too much contact. I remember feeling insignificant and dirty. After I had been sniffed and commented on (I think I passed the experiment), they continued down the line. That was many years ago, but I will never forget it.

When I was in the fifth grade, the teacher asked the class to write a composition about what we wanted to be when we grew up. I ran home to write my composition, mainly because it was my chance to write about my possible future. You see, I felt I had the talent of healing. I would find dying frozen cats and other animals and nurse them back to health, then let them go. I also had a knack for helping people get better. I wrote my paper with passion and hope.

I remember reading my first line to the class nervously: "When I grow up I want to be a doctor." The teacher stopped me and slowly and clearly said, "Rosita, this was not a make believe assignment. This was about what you really want to be when you grow up." The students laughed. I was so embarrassed. I sat down and promised myself never to dare to dream too big again. I rewrote the composition, and until this day I do not remember what I wrote the second time because it did not matter. I rarely wrote from the heart again. The incident is still so clear that I remember my teacher's face, how she smelled, and the kids in the classroom with bolted down wooden desks all in a row. That day I learned that my people had a place in society such as being the *Marias* as maids in affluent families' homes, or the *Juans* as gardeners in those same families' yards. Media, especially television, constantly affirmed those perceptions for society, so it must be true. Our language and culture was depicted as sub-standard and school repeatedly validated this view.

As years passed, I was often asked to translate for Hispanic parents who were transferring students into the school. I was asked to tell the parents that their children must learn English and that any other language was not allowed in the school. It was only at these times that my "Spanish" was acceptable.

I remember a new student by the last name of Lopez who was punished for speaking Spanish to another student in the class. She was a quiet student who barely spoke English and had been trying to clarify something in Spanish. Short of being suspended, she paid dearly for her crime. Her punishment included a dreaded visit to the principal's office. Mr. Farrell, our principal, was a gentle mountain of a man who intimidated us with his six foot, two hundred and fifty pound presence. The few Spanish speaking students in the school were afraid of being sent to the office. What if we answered incorrectly or did not understand something that was crucial during the reprimand? We might end up in deeper trouble and humiliated for not knowing the answer. Worse yet, what if the principal called our parents and they didn't understand either?

The message was clear. Only English was accepted. Our Spanish language became a source of embarrassment to us. My parents, on the other hand, would not tolerate any language other than Spanish in our home. They remained adamant, and made sure we spoke, read, and wrote our native Spanish language along with the English we learned at school. Thus, for me, bilingual education became a part of life. For some students, undergoing the same quandaries, giving up their first language was their solution. The humiliation was not worth it. The sad element to this was that these students ultimately could neither speak Spanish or English well enough to succeed. The result was "Spanglish" or linguistic Frankenstein. These students were shunned by native Spanish speaking friends and ridiculed by their English speaking classmates. Unfortunately for them, bilingual education would not appear for several years.

A brief history of bilingual education might help to put this topic in clearer perspective. Although historically bilingual education was introduced primarily for religious instruction the primary force toward the development of bilingual education as we know it today, was the passage of the Bilingual Education Act of 1968 which became ESEA Title VII. The purpose of this Act was to affirm that the native language can have a positive effect upon students' education and to establish the importance of English in a child's education. Without any clear guidance from the courts, bilingual programs for public school instruction were haphazardly organized.

The Coral Way school system in Miami initiated the first modern bilingual program, primarily to provide an education to the newly arrived Cuban children. Other districts looked at Coral Way's program to set their programs in motion. There were no easy answers. In their eagerness to establish programs, schools often placed students in bilingual programs just because they either spoke Spanish or had a Hispanic surname. Notwithstanding the fact that some of these students already spoke English, schools were eager to fill seats and generate the funds that followed the bilingual programs. We might look at this as a form of segregated education, since children were arbitrarily placed in bilingual classrooms because of their appearance or surname. Consequently, parents were often upset and transferred their children out.

The Civil Rights Act of 1964 required that schools give extra help to students who did not speak English. It was upon this premise that the Supreme Courts Lau v. Nichols decision of 1974 held its position that schools provide meaningful opportunity to non-English speaking students to participate in the educational program. The argument they presented held that, the provision of the same textbooks, teachers, classes, and curricula to all students fails to insure equality of education[1]; if some students cannot understand English. The key here is that *they cannot understand English.*

The Lau v. Nichols decision reinforced demands for bilingual education and compelled the Supreme Court to unanimously agree that districts must educate everyone, (regardless of color, language or special needs) in the most public of institutions called schools. It was no longer acceptable to use essentially the same materials and ask non-English speaking students to learn and participate in the exchange of ideas. Teacher's had to be trained and traditional curriculum paradigms had to be changed.

Twenty five years have passed since the onset of the implementation of bilingual education. Many schools throughout the United States have identified heroes from the Latin-American countries. This effort has fostered ethnic pride as evidenced in Chicago's Benito Juarez High School and its Ana Roque De Duprey Elementary School. In addition, the Chicago Public School Department of Language and Cultural Education (DOLCE) proudly released its publication in 1995, with the title, "Celebrating Linguistic and Cultural Diversity," in observance of its twenty five years of commitment to bilingual education. DOLCE currently serves 66,000 Limited English Proficient (LEP) students and employs 1,950 bilingual teachers.

In the wake of all the revelry, national politics in the United States are also proclaiming the adoption of English-only laws in twenty-two states. The growing national fear of rising immigration in the United States and its perceived risk to the advancement of a common, unifying language has created tensions in communities, and politicians are more than willing to use this fear to gain votes and adopt English-only laws in their states. Most countries are bilingual with the exception of Japan and Germany, but no other country deals with bilingual education and immigration like the United States. This country attracts hundreds of thousands of immigrants each year. As a result of this tremendous influx by the year 2000 Hispanics should reach 30 million.[1]

As the English-only movement continues to permeate our states, we also have the infiltration of anti-immigration laws such as Proposition 187 passed in California. This law forbids the state from providing services to illegal immigrants. This includes welfare and education. As these laws and others like them continue to gain momentum, it would not be surprising to see the eradication of bilingual education programs. They generate a good amount of funding and districts might be in a position to use those funds for other programs of their choice, if legislation that favors English-only has its way. For example, in Chicago, the state funds for bilingual education in 1995 were $30,900,000. The English-language laws could facilitate the redirection of those funds to other programs. This would be a great loss to the 66,000 and growing number of bilingual students in Chicago.

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[1] Digest of Education Statistics (1989), 342.

Symbolically it creates an anti-immigration attitude similar to the Americanization movement of the early 1900's. After the Civil War, the influx of immigrants to America from Southern and Eastern Europe totaled in numbers of over 27 million. The general sentiment of Americanizers during those early years was that immigrants should forget their language, culture, religion, and history. Many Americans felt that immigrants had nothing worth saving anyway. This scenario is not too different from the types of humiliation African-Americans experienced, even though, the Civil Rights Act of 1954 was supposed to eradicate blatant discrimination. Ellwood P. Cubberly clarified the beliefs of those involved in this early movement when he wrote:

> Our task is to break these groups or settlements, to assimilate and amalgamate these people as part of our American race and to implant in their children...the Anglo-Saxon conception of righteousness, law and order, and popular government, and to awaken in them a reverence for our democratic institutions and for those things in our national life which we as people hold to be of abiding wealth.[2]

That message was relayed almost ninety years ago, but it doesn't sound much different from the messages we hear today. In those days it was the Italians, Poles, Germans, Hungarians, Jews, Czechs, Slovaks, and Russian immigrants who were targets of the Americanization movement. They were pressured to speak English and cook and look as American as possible. The goal was to reform immigrants to conform to dominant U.S. paradigms. They did what they were told and today most of their children and grandchildren have either forgotten or never learned to communicate in any language except in English. Today it is the African-Americans, Puerto Ricans, Mexicans, Cubans and South or Central Americans who are the targets of dominant culture leaders.

House Speaker Newt Gingrich devoted a complete chapter of his best-selling To Renew America to fostering English-language laws. He implies that multiculturalism is radical and only by assimilating into American civilization will immigrants be able to renew their ties with the "old country." "Bilingualism keeps people actively tied to their old languages and habits and maximizes the cost of transition to becoming American."[3] Senator Bob Dole capitalized on the anti-immigration fear many Americans experience while on his campaign trail as presidential hopeful. It seems ludicrous to enact these meaningless English-language laws which only serve to insult and alienate Hispanics especially if legislators are seeking to attract Hispanic voters. Ethnic minorities, especially Spanish speaking minorities, are being angered and humiliated by these attitudes and resulting laws.

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[2] Elwood P. Cubberly, Changing Conceptions of Education (Boston: Houghton Mifflin, 1909), 15-16

When Americans treat Hispanics as if their language and culture are an unacceptable part of society, then it should come as no surprise when Hispanics begin to indignantly organize themselves and to hell with everybody else. Just as the "Million Man March" initiated by Louis Farrakhan, sent a message to the world, as they gathered in front of the White House. I am not saying that Hispanics want to separate themselves from others or that Hispanics do not want to integrate. After all, we work hard, pay taxes, send our children to school, desire a better future, and worship in churches all over the United States along with our neighbors.

The integration I speak of does not mean that we forget or stop teaching our culture, language, and beliefs to our children. The latter should complement, not detract from, the advancement and success of their future. Unfortunately there is still a thriving segment of U.S. society that feels that immigrants should either completely assimilate or be rejected. The challenge is that most Hispanics do not look "American." We may be able to change our clothes, hairstyles, cars, and houses but we cannot change our genetic make-up or ancestry. Our ethnic heritage can be seen in our skin tones and characteristics of family traits and I thank God for that. But, I want my children to be proud of who they are and who they represent, and unfortunately this is not always the case. In school they may be shunned and ridiculed because of their color or culture, and may also suffer many of the same indignities as the African Americans. To counter these affronts, both groups have realized the importance of instilling pride in their children's history. For instance, the celebration of Kwanzaa[4] has become a tradition that enriches and expands their cultural experience and pride. As parents, it is our task to watch for signs of self-rejection. However, we need to do more than just watch. We need to react by becoming accountable for the edification of our children.

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[3] Newt Gingrich, To Renew America (New York: Harper Collins, 1995), 162.

[4] Maulana Karenga, The African American Holiday of Kwanzaa: A Celebration of Family, Community, & Culture (Los Angeles: University of Sankore Press, 1988), 15.

Hopefully, Hispanics will become outraged enough to demand that their children speak, read, and write Spanish well enough to succeed as Hispanic Americans in any country. We should become as adamant as my parents were in the quest to teach us our native Español even when we, as children, pleaded with them to stop because it was a source of embarrassment to us. Today, as an adult, I thank them for the gift of understanding and communicating fluently in two languages. Today I struggle with my own children to conserve our language and culture, as my parents did in the past.

Understand that this learning of Spanish does not preclude the learning of English in any way. In fact, it enhances our culture, and the chances for the success of our children in this society. According to Rosalie Pedalino Porter, "When we succeed in helping our students use the majority language fluently we are empowering our students rather than depriving them."[5] African Americans have had similar challenges in terms of the use of Black English, which evolves from the richness of the African languages, but is seen as sub-standard communication. For many Hispanic Americans, speaking and understanding the English language is a matter of pride, and well it should be. The problem is that for U.S. citizens today, knowledge of other languages has become necessary for success as we travel into the next century. Foolish are those who recommend that the United States sanction an English-Only policy and advocate that other languages be banned, especially the Spanish language. The United States is no longer the isolated country it was a century ago. In today's shrinking world we need to understand other cultures and languages in order to succeed.

Legislators should be striving for English Plus initiatives. Our focus should always be on positive additions, not subtractive attitudes. English Plus is based on the belief that all US residents should have the opportunity to become proficient in English *plus* one or more other languages.[6] In Chicago we have the Dual Language Academies such as Inter-American Magnet School, which provides youngsters of all ethnic backgrounds the opportunity to speak two languages fluently by the time they graduate from eighth grade. The success rate has been impressive. Much of the success of the school is attributed to parents, students, teachers, and an administrative team that believes this can work. The overwhelming positive attitude towards learning a second a language is not only held in high esteem, it is a must for the future success of the students. Our aim in the US should be to master second or multiple languages for all children and expand the opportunities for LEP individuals to learn English and maintain their first language as well.

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[5] P. R. Pedalino, Forked Tongue: The Politics of Bilingual Education (New York: Basic Books, 1990), 7.

[6] The English Plus Alternative (EPIC), (Chicago: University of Chicago Press, 1992).

Dr. Samuel Betances, sociologist and keynote presenter of bilingual issues in urban America, notes that:

> Immigrants who came to the United States a long time ago when the economy was based on manual labor did not move up from the lower class to the middle class through education but by hard work. However, the children of those immigrants succeeded in education and forgot the generations before which did not use education to succeed, and these are the people who criticize immigrants who don't make it through education."[7]

Dr. Betances believes that these erroneous assumptions are the same made by many U.S. legislators and educators. Unless students are encouraged in positive ways, these negative conjectures can discourage children and hinder their self esteem. But as Hispanics continue to grow in numbers, who will answer to the problems created by hostile legislation? Who do we blame when students continue to fail in the U.S. educational system? The blame is placed primarily on minority children and those who need bilingual education. The English-language laws are hostile to these children with special language needs because these are the children who require more work for teachers and administrators.

Despite the differences of religion and ethnic origin among the varied Hispanic groups, we share a unified bond of culture, language, and history. The English-language laws, English-Only laws and anti-immigrant movements will only serve to unify us further. Hopefully, it will serve as the glue we need to unite us as Hispanic Americans who are proud of the diversity within our groups, as well as our African-American brothers and sisters. We should create schools where our children can learn about their cultures and ancestry or descent. The teachers, as much as possible, in these schools should be drawn from the community. These schools can take place on weekends or after school as part of their instructional enrichment to supplement, not supplant, their education. They should not be limited to Hispanic families, but shared with all families who are interested in their children's multi-cultural instructional enhancement. Mastery of Spanish language and literature, folklore or native and traditional musical history, and liberal arts would entail a large part of the pedagogical focus.

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[7] Samuel Betances, (1995)

The goal would be to create a sense of pride and self-respect in our children that cannot be easily torn down by the insult of negative attitudes which can injure their growth and development. The goal is that when our children look in the mirror they do not aspire to look like someone the media portrays as acceptable but are proud of, and understand, the rich heritage they possess.

For too many years, our immigrant compatriots of yesterday, aspired to be accepted by dominant U.S. society, only to find out that this was an impossible dream. The lowest jobs and salaries went to them, as they watched their Anglo co-workers move up the ladder of success. The poorest neighborhoods and schools almost always went to the immigrant, and even when they saved their money to move to better areas they were often denied access because of their accent or culture. The message is as clear today as it was ninety years ago! "Break these groups and implant in their children the Anglo-Saxon conception."[8]

The elimination of a child's language and culture functions as a powerful tool in the hands of the Americanization movement, which is often used toward the assimilation of United States citizenry. Celebrating differences does not mean that we are abandoning our pride in being residents of the U.S. Only through understanding the world and the past can we aim to avoid their misinterpretations in the future. Let us not romanticize our history to our children, but convey it accurately to them. Our goal should never be for them to be culturally bastardized. Let us learn from yesterdays mistakes, as we continue to shape the future of the United States.

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[8] Cubberly, loc. cit.

AFRICAN AMERICAN MALES MARSHALING SELF-RELIANCE THROUGH A SOCIAL MOVEMENT: THE MILLION MAN MARCH

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After the 1960's Civil Rights Movement, Martin Luther King, Jr. posed the question, "Where do we go from here?" in a paper bearing the same name. The movement not only accomplished some of its demands, but served to bring about significant and positive effects on the lives of some African Americans, as well. However, many horrific conditions still remained unchanged, and today, those same conditions still plague black families, black communities, and black males, specifically. African Americans continue to be oppressed in economical, political, social, and educational institutions, "without being stigmatized specifically in 'racial' terms" (Marable, 1991, x).

The Civil Rights Movement originated as a non-violent, passive-resistance endeavor designed to overcome acts of oppression, inequality, and subordination of African Americans by the dominant society. Wallace-Benjamin (1994) reports that it was a movement strategically tactical, and based on data where able-bodied members of the community acted to create opportunity and access for a large number of African Americans. Historically, there have been several black social movements. The Million Man March is a present-day, new social movement, with intelligent "able-bodied" community-based participants acting collectively to improve the cultural, ideological, economical, and political plight of African Americans with the goal of establishing self-reliance. Henceforth, this presentation briefly explores The Million Man March in the context of a social movement, adult education learning and activities, and its potential for social change.

Social Movements

Social movements originate as a desire to bring about a change in the hierarchical relationships, and as usually expressed by oppressed groups, are targeted towards those who dominate. Analysts of social movements have attempted to distinguish between *old* and *new* social movements. Space cannot be allotted here for debate about differences. Finger (1989), Welton (1993), Spencer (1995), and others argue how new social movements, in terms of their approaches to societal issues, are different from the old Marxists theoretical concepts as discussed by Feuntes and Franks (1989) and Touraine (1985). I agree with Feuntes and Frank (1989) when they tell us that, "New movements are not new but have new features"; and that "they are important (today and tomorrow perhaps the most important) agents of social transformation" (p. 179). Then, too, as Spencer (1995) states, old and new social movements can learn from each other how as best to protect from the threaten life-world. Just as The Million Man Movement is doing, they "motivate and mobilize millions of people mostly outside of established political and social institutions that people find inadequate to serve their needs" (p. 189).

The Million Man March: A Dynamic Social Movement

The Million Man March, an African-American social movement orchestrated by Nation of Islam's Leader, Louis Farrakhan, was spawned as a result of a series of "Men Only" meetings throughout the United States. According to Marable (1985), black social movements "focus on immediate, perceptible grievances, problems that affect an entire class or social faction" (p. 16).

The aforementioned devastating economic and social "perceptible grievances" facing African-American communities throughout America triggered the inception of The Million Man March. These grievances, and if we cast them with Antonio Gramsci's theoretical concept of the continued existence of hegemony, and the state as an agent for exploiting and controlling society, become the basis for the initiation of The Million Man March. As the March proceeded through stages of conception, principles of this theory were echoed from the mouths of the small intelligentsia of leadership that spearheaded The Million Man March, as follows:

1. Resist greed and immorality.
2. Market logic has economically marginalized African Americans.
3. Stand up as never before to do something for self.

Taunted with the criticisms and negative rhetoric of the mainstream media, the leaders and organizers of the March never daunted in their efforts to forge ahead with their plans for The Million Man March, scheduled for October 16, 1995. Coalitions and organizations began to sprout in cities across the United States. Existing African-American organizations, fraternities, social groups, and churches, joined forces with organizing committees.

Throughout the March's inception, there was a call for atonement and the establishment of self-reliance. According to Burkey (1993), when individuals collectively work towards self-reliance, they come together and "voluntarily" pool their efforts and "resources" in small groups, which may lead to associations that further their members' interactions with external "entities." According to Burkey, self-reliance involves human development and conscientization. This development indicates acquisition and internalization of knowledge and information by the people themselves. Throughout this process, people are encouraged to reflect and ask, "Why are things the way they are? Can we change them?" (Burkey, 1993, 53).

Conscientization, as envisioned by Paulo Freire, is a concept that emphasizes self-reflected critical awareness of one's social reality and one's ability to transform that reality through conscious collective action with other like-minded individuals. This is often the stimulus that drives social movements. At pre-Million Man March meetings and rallies, the thrust of orations were directed towards invigorating conscientization. Lead by ministers, and other "organic intellectuals," these discourses apostrophisized the economic plight of the many black communities; the bleak and gloomy social status of the black male; the political nonchalance of the state and federal governments towards the de-escalating position of America's African-American underclass; racial divisiveness among blacks and whites, the need for unity among blacks of disparate faiths and religions, and needed spiritual and moral upliftment.

As I attended these weekly meetings, expressions of frustrations, an awareness of the black crisis, and an urgency for action riveted the gathering crowds. Even at these early stages in the mobilization of The Million Man March, one could sense collective and conscious learning taking place.

Informal and Nonformal Learning

Holford (1995) conveys the message that social movements are acts of social importance when they are conceived as "important sources of knowledge as well as profound sites of learning" (p. 104). Reubenson (1991) sees social movements as transformers of the dominant society's inequities by employing counter-hegemonic tactics through the incorporation of nonformal and informal activities in plans and strategies. Presented, distributed, and read at The Million Man March assembly in Washington, D.C. was a lengthy document, the March's Mission Statement, which challenged our government to assess its treatment of the marginal and oppressed. It presented a policy to sustain family life against the disintegrating tendencies that infiltrated African-American culture. Released and published in African-American newspapers and community organizations, this was a beginning of activities and learning projects precipitated by The Million Man Movement.

Immediately following the March, many rallies, forums, and new organizations developed. At many of these assemblages, the March's agenda was reconstructed with attention focused on how to maintain momentum. Although many of the activities cannot be listed here, on the national scene, organizations were developed to reaffirm commitment, identify purpose and direction, establish economic development plans that build foundations for entrepreneurial projects through self-reliance, to improve academic and cultural excellence for children, and to enhance community-based education.

Holford (1995) reminds us through Eyerman and Tamison that, "The very process by which a movement is formed, by which it establishes an identity for itself, is a cognitive one. It is precisely in the creation, articulation, formation of new thoughts and ideas--new knowledge--that a social movement defines itself in society" (p. 101). When one considers Habermas' communicative domain, one easily perceives the acts of learning that occurred during the process of mobilizing, planning, and organizing The Million Man March. The learning manifested itself through the organizers and initiators of the event. Some assumed the role of Gramsci's "organic intellectuals," while others assumed roles of interpreters, historians, economists, or other agents as they shared and exchanged knowledge. The role of these intellectuals was more important in the initializing stages of the Movement's formation than later.

Although many men who attended the March were not in agreement with the call for "atonement" (expiating oneself from moral ills) as a stimulus for change in behavior, some men I interviewed and others who responded to the print media, experienced what adds up to Mezirow's "perspective transformation." These men found themselves developing a change in conscious, and critically reflecting on the impact that the March had on them. Some left the March vowing to take an active role in helping to bring about social changes. Some have argued that a personal "perspective transformation" cannot enhance learning collectively. My feeling is that if people experience perspective transformations collectively, about issues affecting *all* of their lives, transformative learning can lead to taking action toward the resolution of troubling issues. This process seems to occur during social movements.

The Million Man March: Potential for Social Change

The Million Man Movement with its emphasis on self-reliance has the potential for bringing about social change. Since political processes and institutions seem "unsynchronized" in regard to the perilous conditions facing African Americans, they may find themselves having to liberate their thinking and solely rely on themselves. The Million Man Movement serves as a catalyst that induces people to consider and seek to understand their present situation in terms of the prevailing social, economic, and political relationships in which they find themselves. This involves initiating learning processes to break down the subject and object relationship.

The emphasis on self-reliance entails developing individual and collective self-respect, self-confidence, and cooperation through working with others by acquiring new skills and knowledge and active participation in the economic, social, and political development of their community (Burkey, 1993). This is the thrust of The Million Man Movement. As I chart the course of this event, within "small corners," "pockets," and "back alleys," the process is gradually unfolding.

Conclusion

Feuntes and Frank (1989) have said that social movements can contribute to writing and "rewriting" the institutional political power in civil society. "Citizens of civil society form and mobilize themselves through equally varied autonomous and self-powering *social* movements and *nongovernmental* organizations" (p. 191). The Million Man Movement set the stage for participants to unlearn internalized, degrading conceptions of oneself and to resist institutions--civil society, the state, and the economy--that exclude them equal partnership. Its emphasis on self-reliance is a step towards the latter direction.

The Million Man Movement seeks to challenge the dominant culture ideologies about morality, justice, survival, and self-identity. If the Movement continues along the line of creation of knowledge, and extrapolating learning processes that free participants from "culturally induced dependency roles," the potential for power can emerge. The Million Man Movement, redolent of black movements that proceeded it, involving grass-roots participation, has the potential for placing its stamp on social change.

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BLACK LIBERATION VS. FEMINISM IN THE WRITINGS OF TWO BLACK FEMINISTS

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Today's black female writers have come a long way from writers like Anna Julia Cooper (1892), a prototypical black feminist. Cooper's book of essays, is considered as one of the seminal texts of the black feminist movement. She spoke out for recognition of the black female voice. In the past, black male authors felt no ambivalence when claiming to speak for the Negro or when representing the Negro as a man. Moreover, Gates reports that Cooper claimed, "the authority of the black woman's voice, and her explicit challenge, has taken three quarters of a century to manifest itself in a literary tradition of its own" (Gates, 1990, p. 2). Cooper called for acknowledgment of the black female literary tradition by arguing that just as whites can't understand black life and experience, black males can't be representative of black female life and experience. In essence, authors such as Richard Wright, James Baldwin and Ralph Ellison, among others, have really only been representative of the black male tradition. The power to decide who creates literary tradition has historically, and traditionally, been in the hands of men, mostly white, but sometimes black. To a great extent black women have been excluded from official black history, life experience, and literary criticism.

Since 1970, there has been a significant shift as to which sex would ultimately arrive at the forefront of African-American literature. Contemporary female writers have surpassed their male counterparts by attracting a broader audience on the basis of race as well as gender. They have also been successful in writing in a variety of areas such as novels based on narratives of rich life experience, and books of poetry. In addition, women utilize a variety of modes of expression which include both political and socio-critical works. The increase in black feminist expression has occurred in less than two decades. Writers such as Terry MacMillan, Maya Angelou, Barbra Smith, Angela Davis, Patricia Hill Collins, Barbara Johnson and bell hooks, have brought an end to the silencing of women.

Now that black women have created a small amount of space for their literary voice, there remains vital issues that must be examined. Acquiring the right to write has in a sense become secondary and is a vehicle through which other problems can be solved. Through the activity of writing, black women have addressed two of the historically accepted ills that have served to foster oppression--racism and sexism. These two issues are the 'hot topics' about which these women are writing. They are many times at the root of a debate on feminism: do black women first fight for racial, and then sexual equality, or vice versa? Although many female authors have enterred into this debate, for the purpose of this paper the writings of Vivian Gordon and bell hooks are considered.

The goal of this paper isn't to provide an answer for the question: Which oppression came first, racism or sexism? but rather to look at the similarities and dissimilarities of the varying components that constitute the larger debate at hand. The two aforementioned female authors each offer their particular line of reasoning as to the positions that black women as a group should uphold. bell hooks believes that black women should actively fight against both feminism and racism simultaneously, whereas Vivian Gordon supports the argument that African-American women need to ultimately maintain black liberation in their struggles for freedom. The second author, bell hooks, believes that the race question must be solved along with challenging sexism.

This debate poses four important questions for critical pedagogy, feminist pedagogy in particular, due to the differing opinions that exist between black females on the issue of black feminism vs. black liberation. First, what are the critical issues that black women have to explore in order to arrive at a consensus as to which fight would be most beneficial for them? Second, which fight would best serve their needs, thus leading them to long sought-after equality? Third, what agendas are being met, and who in the black community will decide the agendas? Fourth, do we accept the fact that blacks, like all other racial and ethnic groups are as varied and have different perceptions regarding any one issue, which could therefore indicate that division on this issue is inevitable, as well? As will be demonstrated throughout this paper there is significant overlap in some of the major themes proposed by authors that must be considered in the black versus feminist liberation debate.

Feminist Perspective According to Vivian Gordon

Vivian Gordon (1987) questions the viability of a black/white women's coalition as a means for socio-political and economic gains for black women and the black community. She argues that the inclusion of black women in the white feminist movement, which is essentially centered around a Eurocentric focus, would assuredly isolate black women from their historic identity, as well as their efforts in the liberation of the African-American community as a whole. Her arguments include: programs for white womens' studies, black women as victims of a trilogy of oppression, the differing socio-historic record between black and white women, status and color conflict among black women, sexual politics, economic inequality by race and sex, and black women's organized efforts against racism and sexism.

Women's studies programs in higher education were implemented as part of the demands of black students in the 1960's when they insisted upon adequate representation in classes and programs in higher education. The primary focus of women's studies has been specifically gender discrimination and the first class was modeled after the African-American studies program. Oftentimes the creation of women's studies programs causes threat to African-American studies as it increases the need for minority study funding. Such situations create concern for black women committed to African-American studies and ideology of black liberation as the means through which both racism and sexism could be equally and efficiently challenged.

Also, considered as a threat to black female scholars was the increased availability of highly trained white women as 'minority' recruitment for positions in those women's studies programs needed in higher education. Even in their oppression white female scholars have privilege and are able to retain necessary credentials more so than black female scholars due to the decreases in financial aid for black females.

Overall, women's studies replicate the Eurocentric perspective of higher education, only with a gender-specific theme. Non-white content-related courses aren't often included in the curricula. However, when such courses are offered, often the perspectives of the radical feminist and radical feminist lesbian are the focus while the primary experiences of the majority of black women are excluded. Perhaps most important is that hardly any attention is devoted to the different nature of oppression for black and white women, nor to the extent in which white women have benefitted from the oppression of black women.

Black Women as Victims of a Trilogy of Oppression

The second major theme is black women as victims of a trilogy of oppression--racism, sexism and economic oppression. The connection between these are that race and sex are ascribed characteristics, that relegate women to a position in which there exists limited influence and economic opportunity.

The New Socio-Historical Record

The new socio-historical record has been presented in several literary works by contemporary women scholars. Yet despite this new evidence, white female leaders and scholars refuse to acknowledge the difference in the nature of the oppressive experiences of black and white women in America. The latest research gives credence to the notion that each racial group is located from historically different racial, ethnic and cultural orientations. This lack of acknowledgment is the reason there can't be aviable coalition between African-American and Euro-American women. According to Gordon (1987):

> Excellent historical research and Afrocentric sociological studies have more recently extricated the black woman from obscurity and falsely reported limited roles and replaced these with a more correct view of her dynamic and forceful presence in the struggle against oppression. (p. 20)

Status and Color Conflict Among Black Women

Status and color has been a source of conflict among black women. Research has revealed that during slavery mulatto females were seen by black females as privileged because they were chosen as house slaves instead of field slaves. It was incorrectly believed that mulatto women through being house slaves actually served as "beasts of burden" and were especially selected for sexual exploitation by white men and their "appointed studs" (Gordon,1987, p. 22). Although stratification based on skin color was imposed upon the slave community, today, black women continue to allow unity and sisterhood to be interrupted by divisions based on color and status. White mistresses of the plantation almost always dismissed, ignored, and oftentimes blamed black women for the rape and sexual abuse committed by white men. "Repeatedly, white women haven't been willing to acknowledge the extent to which they have participated either overtly or through complicity in the oppression and destruction of black women" (p. 26). White women haven't been willing to admit their privileged position of control over the immediate lives of contemporary black women.

Sexual Politics

Clearly, sexism and abuse of black women by black men can be observed and documented as a serious problem within the black community. But the important issue here is that, the black community vis-a-vis black women, must ultimately be responsible for defining *its own* problems and the means through which those problems might best be resolved. As these are problems peculiar to the black community, the solutions must be formed within this community.

> Contemporary white feminists often attempt to impose upon black women a definition for black female/male relationships based upon their perspectives which identify all men as the enemy. Such women point to examples of black male abuse of black women and call to black women for disassociation with black males as if such men were in the same position of power as white males. (p. 27)

Economic Inequality by Race and Sex

Gordon claimed that, "A major factor in the differences in women's lives is the occupation [within which] they find employment" (p. 33). White women and women of color aren't proportionally distributed across occupations, in general, or even across female dominated ones. Unfortunately, service work remains the dominant occupational category for black women. White females are relatively advantaged, in comparison with black women, as they are heavily represented in professional-managerial work. Although white women's jobs are low-paid relative to men, they are high-paid in relation to those in which women of color find themselves.

Historically black women were excluded from abolitionist women's organizations. Evidence of racism towards black women is demonstrated by the lack of significant black representation in present day organizations like the National Organization of Women (NOW). In response to historic and contemporary racist practices within the white women's movement, black feminists have had to develop their own separate organizations to fight oppression such as the Black Women's Action Plan.

Gordon has attempted to illustrate the point that racism took precedence over sexual alliances in the white world's interaction with blacks, whereas this was not the case with white women. Therefore she believes that as black and white women have completely different culture-oriented histories of oppression, they must form their separate organizations to fight those particular forms of oppression under which they've suffered. Primarily, they were enslaved by white men and excluded from white women's organizations because of their race, not their sex. Secondarily, they were raped by white and black men because of their sex. Black liberation as opposed to sexual liberation should be the goal of black women because racism is the most obvious and primary form of oppression for black females, followed by sexism, although a fundamental issue, but a more secondary form of oppression.

Feminist Perspective According To bell hooks

An understanding of the black female experience and their relationship to society is urged by bell hooks (1981). She believes that black women should examine the politics of racism and sexism from a feminist perspective. Her model for this task includes examining the impact of sexism on black women during slavery, the devaluation of black womanhood, black male sexism, racism within the recent feminist movement, and the black women's involvement with feminism. Sexism and racism concurrently formed the basis of the American social structure for the newly arriving black female slaves. It was an integral part of black female experience aboard slave ships which is where their experiences of physical, sexual and psychological abuse originated.

Sexism and the Black Female Slave Experience

Scholars have traditionally claimed that black males were the true victims of slavery because they were completely stripped of their masculinity. Yet little attention has been given to the fact that they were not only allowed to maintain some semblance of socially defined masculine roles such as being seen as possessing the physical attributes of virility, vigor, prowess and strength, but were able to refuse to perform 'feminine' chores, as well. However black females were more deeply victimized by being exploited as field laborer, household domestic, efficient breeder, and objects of white male sexual assault. "The female slave lived in constant awareness of her sexual vulnerability and in perpetual fear that any male, white or black, might single her out to assault and victimize" (hooks, 1981, p. 24) Black male slaves were spared the fear of homosexual rape and/or sexual assault by white males. Sufferings peculiar to black women were directly related to their sexuality.

Continued Devaluation of Black Womanhood

While some feminists admit that black women were sexually brutalized by white men, they often fail to realize the serious impact this past abuse has on black women still today. By shaping the social status of black women even after slavery ended, it continues to devalue black womanhood. "The designation of all black women as sexually depraved, immoral, and loose had its roots in the slave system" (p. 52). The sexual assault of black women by white men during and long after slavery was socially sanctioned as whites actually perceived them as non-human, sexual savages which cannot be raped. White women justified the rape of black women by contending that they were the initiators and eager for such abuse. The perception of black women as morally loose has been carried among generations and is visible today through images promoted by the media. Television is a popular means through which negative images of black womanhood greatly influence the American public at large. For example, the relentless portrayal of negative myths have been effective in deterring interracial marriages between black females and white males.

The Imperialism of Patriarchy

The labeling of the white male patriarch by white feminists as chauvinistic, provided a convenient scapegoat for black male sexists. There is little acknowledgment of sexist oppression in black male/female relationships. "In modern times, the emphasis in the sexist definition of the male role as that of protector and provider has caused scholars to argue that the most damaging impact of slavery on the black people was that it did not allow black men to assume the traditional male role" (p. 88). However the lack of power to protect and provide for their females doesn't negate that men in a patriarchal society automatically have higher status than women, simply because they are male.

Sexist discrimination against women in the work force and fields of higher education throughout 19th century America meant that of the blacks aspiring to leadership roles, either during or after slavery, black men remained likely candidates. As they dominated leadership roles, black males shaped the early black liberation movement so that it bore strong resemblance to white patriarchal bias.

Racism and Feminism: An Issue of Accountability

White feminists replicated previous injustices in their *new, radicalized practices*. For example, they believe the myth that all women, regardless of race, have the same social status, and they support white women teaching women's studies courses with white literature about exclusively white experiences. If they were as enlightened as they believed themselves to be, then they would actively confront the reality of racism in which they harbor in their own psyches.

> Yet as they attempted to take feminism beyond the realm of radical rhetoric and into the realm of American life, they revealed that they had not changed, had not undone the sexist and racist brainwashing that had taught them to regard women unlike themselves as Others. (hooks, 1981, p. 121).

Black Women and Feminism

Sexism and racism are such influential forces that most historians have long tended to overlook and exclude the efforts of black women in discussions of the women's rights movement. Contrary to popular belief, and despite public disapproval and resistance, black feminists like Sojourner Truth, famous for her 'Ain't I A Woman' speech in 1852, Mary Church Terrell, Josephine St. Pierre Ruffin, etc. passionately spoke out against anti-black feminism, thus paving the way for future black women to express their views on women's issues.

Creation of Divergence in Feminist Thought

Both Gordon (1987) and hooks (1981) agree that white racial imperialism was that upon which this country was founded. However, Gordon believes that despite the predominance of patriarchal rule in American society, the United States was colonized upon a racially imperialistic base and *not* upon a sexually imperialistic one. She purports that the fact of racial imperialism alone indicates the necessity of black liberation. On the other hand, bell hooks purports that sexism in equal portion to racism, was the foundation of the American social structure and therefore understands why black women should choose feminism over black liberation. hooks believes that although women's organizations have been racially segregated, based on their unique victimization by sexist discrimination and oppression, black feminists aren't any less committed to the women's movement than their white counterparts. According to hooks, the prerequisite of a black/white female coalition is that white women must examine, realize and then change their own racist attitudes and behaviors. She claims that what is most important to black women isn't past white male racial imperialism, but present white female racism from the very women that claim to be feminists while actively perpetuating anti-black racism.

The next point of divergence between Gordon and hooks is that of the black female/male relationship. Although both writers agree that there are problematic issues of power between black females and males, they differ in the type of solution. Gordon believes that the white feminists inappropriately influence black women's believing that all men, black and white, are bad. Her response is that only black females can make decisions about their perceptions of black males and they alone are more responsible for creating the necessary solutions. Bell hooks views the black female/male relation not as a black issue but as a woman's issue, and therefore believes that women should deal with this issue in the basis of feminism.

Probably the most fundamental difference between Gordon and hooks is that Gordon sees a race problem that can de addressed via black females as they are the 'glue' of the black community, and hooks sees a female issue that only has significance if its fundamental goal is the liberation of all women.

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WHERE DO WE STAND? A STATISTICAL PORTRAIT OF LATINO AND AFRICAN-AMERICAN CHICAGO

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> *As the perpetual bottom of the American labor market, blacks, Hispanics and other people of color have traditionally been caught in a never-ending economic vise--the last hired during economic upturns, and the first fired during cyclical recession....Freedom for black working people must mean the guarantee of a job as an absolute human right....*
>
> --Manning Marable, 1991.

Global economic restructuring has led to deindustrialization in the Midwest, and the relocation of jobs to Third World countries where workers are paid less than one dollar an hour. The general decline in middle-level jobs and middle-class income has reduced upward mobility for all but a fortunate few. In the northern U.S. "Rustbelt" blue-collar employment in heavy industry has been replaced by unstable jobs in the service sector or so-called "light manufacturing" (often a euphemism for old-fashioned sweatshops). Globalization has had a devastating effect on established African American and Latino neighborhoods formerly dependent upon unionized industrial work (Wilson, 1987; Massey, 1990; Moore & Pinderhughes, 1993). Nevertheless, Latinos still have a higher ratio of industrial employment in Chicago than they do at the national level.

Unprecedented growth in minority populations has accompanied economic restructuring, and changes brought about by global transformations are often confused with the accompanying ethnic/racial shifts in the popular media. At the national level, the number of Asians more than doubled in the 1980s, the Latino population grew from 14.6 to 22.4 million, while African Americans increased from 16.5 to 30.0 million (Zinn, 1994, p. 311). In the Midwest Region, the white population has actually *decreased* over the past decade, while over 50% of the region's demographic expansion is accounted for by growing numbers of Latinos. Our statistical profiles demonstrate, however, that although incomes have declined for all groups in the Midwestern region, rates of falling income and unemployment for white households and individuals remain considerably lower than for the African American and Latino population.

Urban poverty and unemployment has increased steadily since 1970. For Latinos, as for African Americans, poverty rates tend to be higher in neighborhoods with concentrated ethnic-racial populations (Enchautegui, 1995). At the national, regional and local level, the income levels for Latina women are lower than for any other demographic group. Their low income rates coincide with a sharp increase in single-mother households headed by Latinas in the Midwest.

While politicians blame immigrants or the urban "underclass" for declining wages and rising unemployment, it is more accurate to say that global migration, the feminization of poverty, and attacks on the welfare state are all *effects* of global restructuring. Conservative, racialized ideologies, however, seem to have convinced white working-class voters to vote against their own economic interests, and to support "capital's agenda of restructuring the U.S. economy at the expense of the working class, *including the white working class*" (Kushnick, 1992; Roediger, 1991).

Mainstream research has not revealed the relationship between declining income of African Americans and Latinos, but rather, has focused on the competition between long-time urban residents and the more recent Latino migrants. For example, investigators ask whether migrants depress wage scales and working conditions for other minority groups by their willingness to work for less than the legal minimum wage (Commission for the Study of International Migration & Cooperative Economic Development, 1990; Bonilla & Morales, 1993, p. 227). Moore and Penderhughes (1993), on the other hand, suggest that although there was increased concentrations of poverty in African American neighborhoods as a result of global restructuring, Latino neighborhoods experienced a lesser, albeit relatively high, level of poverty concentration. A principal difference in Latino districts, according to the authors, may be the continuous flows of new immigration which helps "to revitalize and stabilize impoverished Latino communities" (p. xxxvi). Both Latina and African American women are strongly motivated to engage in community development work because of their commitment to their cultural group (Gutierrez & Lewis, 1994).

In Chicago, the ethnic solidarity and community organizing in the primarily Mexican neighborhoods of Pilson and Little Village (*La Villita*) have brought about some improvement of public services, and development of the 26th Street commercial zone. While politicians point to these accomplishments, they seldom mention the growing "feminization of poverty" that affects Latina women as well as African American women in Chicago. For example, median family income in 1990 for single Latina-headed households in was $12,000, a figure substantially lower than the median incomes of $25,000 for all Latino households and $26,000 for single white female-headed households (Chicago Urban League, Latino Institute & Northern Illinois University, 1994). In fact, Latinas in the Chicago Metropolitan Area constitute "the only group for whom the wage gap widened during the last decade, falling to less than 43 cents for every dollar earned by white males" (Women Employed Institute and Office for Social Policy Research & Northern Illinois University, 1994, p. 1; Santos, 1989; Tienda, 1985). In Chicago, African American households have lower income levels than other groups, but among woman-headed households, those headed by Latinas have the lowest income. When we take gender into account, socioeconomic differences along lines of class, race and ethnicity become even more complex.

Chicago's statistical profile is distinct from that of other Midwestern cities; it is clearly not a "typical" city. Chicago may be categorized as a "World City." Along with New York and Los Angeles, Chicago takes on certain indispensible functions in global networks of economic restructuring. "World Cities"(Abu-Lughod, 1995) are characterized by the following criteria:

- Cosmopolitan character and ethnically diverse population
- High employment of workers in foreign firms
- Extensive commercial shipping and air freight
- Favored location for corporate headquarters plus a corporate service sector
- Transnational investment and financial markets

Macro-sociologists argue that these characteristics of World Cities--their specific insertion into the global economy--has the effect of increasing socioeconomic inequalities between rich and poor urban residents (Abu-Lughod, 1995, pp. 171-191). Our comparative profiles on Chicago reveals particularly strong income gaps in Chicago--income inequalities divided along racial and ethnic lines. Compared to other Midwestern cities, Chicago's profile shows unusually high income levels for white urban residents contrasted with low incomes, or high poverty rates, for African Americans and Latinos.

If we compare Chicago with Kansas City, for example, it looks much more like Los Angeles or New York, with a "majority of minority" residents. Kansas City is predominently white, and household incomes are more evenly distributed across ethnic groups.

African Americans comprise the largest minority group in Kansas City's 10-county Metropolitan Area (13%), while in 1990 Latinos have become the largest minority in three counties and ten neighborhoods. Both groups are concentrated in older spaces of the city, a pattern reproduced throughout the Midwest. Local data on the socioeconomic status of the Latinos in Kansas City, compiled by the Guadalupe Center in 1992 indicates that Latino poverty rates rose from 35% to 45% in the decade 1980 to 1990.

Close attention to socioeconomic profiles from the Midwest help to discredit certain popular myths:

- They show that relatively high unemployment rates, low income, and low rates of labor force participation among African Americans, especially men, cannot be directly correlated with level of education, because Latinos over 25 have lower educational attainment, yet higher labor participation and less unemployment.

- They indicate that citizenship or ethnicity may not determine income level, because Puerto Ricans, although citizens, have the lowest incomes and highest unemployment among Latino groups, and the socioeconomic status of Puerto Rican residents of the Midwest resembles that of African Americans rather than otherLatinos.

- They call into question the assumption that Asian-Americans hold stronger socioeconomic positions than the white population, because statistics for Asian Americans vary greatly across urban and suburban locations.

Compiling socioeconomic statistical profiles marks just the beginning of our research task. How can community groups utilize this information to confront public policies that disadvantage Latinos, African Americans and other people of color? How can we use these data to overcome "blame-the-victim" political strategies? What further research questions are opened by this quantitative data? How might participatory research projects that involve neighborhood people contribute to solving the problem of growing inequalities? In a theoretical sense, does the "World City" concept help to explain why Chicago's socioeconomic, ethnic and gender confirguration differs from that of other Midwestern cities?

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BUILDING BRIDGES TO UNDERSERVED POPULATIONS: IMPLICATIONS FOR AFRICAN AND LATIN AMERICANS

A PERSONAL REFLECTION IN GRADUATE EDUCATION

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Recently, I was asked the following question: Why are you so successful in working with People of Color in doctoral education? My first reaction was one of surprise because I had not thought about it ever before. My second reaction was that I ought to engage myself in a reflective process to discover answers to the question. What I have been asked to do and what I have done because I wanted to do it provides me with enough data and information to analyze through reflection where I have been and where I believe I ought to go.

Since becoming a full-time graduate education faculty member in 1990, I have chaired fifteen and have been a member of nine additional dissertation committees. Additionally, I have had the privilege of chairing numerous doctoral and master's degree program committees during this time period.

Of the twenty-four doctoral candidates I have worked with, fourteen have been women and ten were men. Fifteen were European-Americans, seven were African-American, one was Latina and one was a former Iranian citizen. All of the White males are first generation college students. The vast majority of the women are first generation college students and single parents. I have not worked with any men and women of privilege and wealth. Don't people who are wealthy consider me a worthy dissertation committee chair or member? Men and women steeped in educational sophistication don't seem to utilize my services either. Of the seventeen doctoral students who are taking dissertation credit under my direction, I find eight men and nine women. I find seven African-Americans, nine European-Americans, and one from Trinidad. The vast majority are first generation college students; however, three of them are somewhat wealthy and were products of educationally sophisticated homes.

It appears to me that my scholarship, personality and background appeals to a broad-based student constituency that is primarily a first generation college student population. Could it be that my own background, values and experiences contribute to my ability to attract/recruit doctoral candidates with similar backgrounds, values and experiences? If so, this finding becomes my first message in building bridges to underserved populations. *Hire and* *maintain* professors who have similar backgrounds, values and experiences as those of the underserved populations the organization has identified as priority populations to serve.

One of the primary roles I serve in the instruction of gradate students is in the coordination of the internship activities of doctoral students. My responsibilities focus on helping students secure an internship in a work-related position of their choice and, if possible, in an organization of their choice. Secondarily, additional responsibilities relate to student progress and success in the internship experience. Students who seek out the internship experience want work related activities that will lead to faculty, staff or administrative positions in higher education, the associations, human resource development, community action agencies or voluntary organizations. For the most part, these students are first generation college students who have not created mentoring relationships or networks for success. In many cases, the interns find other students (students of privilege and wealth) who have the positions and professional relationships desired by the intern. It is my responsibility to place student with student to create mentoring and networking opportunities whenever appropriate or possible.

This reflection on one of my major roles in the instruction area leads me to several recommendations for building bridges to underserved populations. *First of all, create an internship component within educational programs to build bridges between people of privilege and wealth and the underserved populations by using the entire student population to create mentoring and networking possibilities. When people of divergent means are striving to accomplish similar goals (degree attainment), new relationships can be created to benefit everyone.* To secure internships for students with field supervisors who are not current colleagues of interns, *it is necessary to have an internship coordinator who has first hand knowledge of the professional practice arena within the field who is willing to share her/his networks and relationships with students.*

Most educational programs do not have an internship component because the academic area does not have an individual who is a bridge builder. In graduate degree programs *the internship coordinator must have a scholarly attitude of having one foot in the laboratory and one foot in the field.* In K-12 and community college education internship programs, the academic coordinator must have one foot in the classroom and one foot in the field. *The internship coordinator should have an active professional practice, be involved as a leader in the professional association and be regarded as a good* *instructor/scholar*. The internship component of any educational program is primarily dedicated to help "marginalized" or "disadvantaged" or "late bloomers" gain work experience, contacts, networks and mentors; therefore, the qualities one needs to be a successful internship coordinator are the same skills that it takes to be a bridge builder to underserved populations.

A third area of my professional existence deals with scholarship. I am most interested in continuing professional education, continuing higher education and leadership in the community college. Upon first glance, it appears as though my research interests are elitist and far from the problems and issues of marginalized groups and individuals. Upon a thorough reflective approach, it is the approach I take and not the area of research that shows my commitments and values. I firmly believe that the dissertation director and dissertation student have the opportunity to enjoy a life-long colleagueship relationship. To nurture this relationship, the dissertation director must help the new graduate find appropriate publication outlets for her/his research.

After I had served on ten dissertation committees, I reflected on what themes seemed to be involved in the research I was directing. For the most part, the students were working on problems and issues occurring in the community college environment. Professor John Niemi asked me if I had any ideas for a journal issue of Thresholds in Education. I said yes and submitted a proposal titled: Visions for Education in the Community College Environment. I had served as dissertation chair for seven of the authors and as a dissertation committee member for one. The lesson I learned in working with my students all over again was that *bridge builders must continue to work with their students after graduation to help them get a jump start in their new careers*. I also learned that it is most enjoyable to work with students after graduation. True colleagueship is possible only after the student-teacher relationship moves toward a peer relationship.

I now serve on the Thresholds in Education Board. The Chair of the Board said to me one day that she did not have a theme for the February 1996 issue of the Thresholds in Education Journal. Within minutes, I was able to provide her with a theme and I told her that I was willing to take responsibility of the issue by being the issue editor. The topic I suggested was: Problems, Issues and Visions of African-American Women Educators. The Chair of the Board thought about my idea and within twenty-four hours she gave me the green light on the project. Now, where in the world did this blue-eyed, blonde, European-American male ever get an idea like this? What in his background, values or experience could have created an issue dedicated to African-American women educators? Immediately, I asked several colleagues for names of students and professionals who would be capable and willing to write an article in this issue. I received fifteen names and I began to call them to determine their interest in the project.

About half way through my calls, I realized that my enthusiasm had gotten in the way of my values, experience and wisdom. The African-American women were very kind to be and most were willing to get together in a planning meeting to discuss their involvement in the journal issue but I could tell that something was not going right. At that moment, my answer walked by my office door and I was fortunate enough to recognize it. Dr. LaVerve Gyant, Assistant Professor in Adult Continuing Education and Assistant Director of Northern Illinois University's Center for Black Studies came by to visit another colleague. I asked LaVerne for a few minutes and I described what I had created and I asked for her involvement as a co-editor and article writer for the journal issue. She graciously accepted my invitation and we were off and running.

What I had failed to recognize was that I needed a bridge builder for this project and I wasn't the person in this case who was the "right" person. LaVerne was perfect. As an African-American woman scholar and new to our faculty and to the Chicago area, LaVerne needed colleagueship with students and alumni and she needed additional outlets for publication related to her efforts to secure tenure at NIU. LaVerne organized and led the planning meetings, helped the article authors get needed material on African-American women educators and served as a role model for student authors. I helped LaVerne by doing the editorial tasks that were new to her and were within my expertise. We served as a great team and the authors created nine articles that are now ready for publication for the February issue titled: Historical Perspectives and Visions for African-American Women Educators: Overcoming Barriers, Constraints, Prejudices and Injustices.

Reflecting on this experience two additional qualities of bridge builders become apparent. *When given the opportunity to create something of value for underserved populations, become entrepreneurial and opportunistic for the benefit of the constituents you serve.* A very important ingredient for successful bridge building is to know your own bridge building limits. *It is very important to recognize when the bridge building should be done by someone other then yourself. Find the best possible bridge builders and work with them to get the job done.*

One of my other most recent publication experiences involves the writing of a book on "Continuing Professional Education in Transition". One of the best known adult continuing education publishers has accepted the book for publication. This twenty-two chapter book is currently being written by twenty-two current and former adult continuing education graduate students, one spouse of a graduate student, my spouse and myself. I was able to match expertise with issues in such a way that the publisher wasted no time in agreeing to publish what is projected to me the best book published in the growing field of continuing professional education during the nineties. In this case, it is not the general topic that reflects my values, it is the method used in creating the book.

To my knowledge, this is the first time that any of the authors have ever published a chapter in a professionally related book. Once again, the vast majority of the chapter authors are first generation college students coming from modest backgrounds and working class families. *This experience has taught me that bridge builders must be risk-takers also.* By placing my reputation on the line by editing a book that will go around the world with first time authors, I have not only increased my reputation as a scholar but also as a student advocate and mentor. I guess I could have failed and my reputation would have been tarnished and the students involved would have been embarrassed.

Faculty members in degree or certificate programs must not only teach well, they must work with the students they serve from the admission gate to the employment line and beyond. Colleague- ship is maintained throughout life for the bridge builders.

By engaging oneself in a reflective process, it is possible to see the relationships between what I do and the values I hold. Working with underserved populations is very rewarding and is the most exciting and most exhilarating experience of my life. What do you think a reflective approach will generate for me in five more years???

AFRO-LATINS IN AMERICA

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America who glorifies herself as being the most democratic nation on earth is still grappling at answering some very fundamental questions: Who is she? What is it that confers her uniqueness? How can she reconciliate her multiple identities? How should she articulate with the world about her and or around her?

The purpose of this paper is to search for an answer to these questions by drawing to the forefront the one family member that we collectively designate the Afro-Latin-American community. I will elaborate on the Afro-Latin-American connection by addressing the nature of the power relations between the members of this group and the other members of the American society. I will specifically bring to light the issue of marginalization to illuminate how this group has been left out in the constructive processes of the world's strongest and largest democracy. While there has been an increase interest in the broader discussion of power and subordinated groups, there has been very little discussion of how these relations have come to bear on Afro-Latin Americans in the field of adult education. The following questions will be guiding this paper:

- Who is the Afro-Latin American?
- What is the Afro-Latin American?
- Why the Afro-Latin American?

Who is the Afro-Latin American?

What are the defining characteristics of this so designated group? Prior to answering that question, I want to direct the attention to a paucity of an Afro-Latin terminology in the literature. Cyprian Davis (1991) in the preface of his book, *The History of Black Catholics in the United States*, introduces the term when he alludes to the existence of an Afro-Latin aristocracy in Carthage sometime around the first quarter of the sixth century, Davis retraces the genesis of the Afro-Latin relationship with America to the time when the first Africans were forcefully brought to the shores of the American continent. Davis also believes that all black history begins in Africa and that one cannot understand the history of the United States without a substantive reference to the history of the African-American people. Davis remains convinced that for a people whose past has been systematically ignored that it is important to start at the beginning and reveal its existence. Furthermore, I would like to argue that Afro-Latin American does not constitute an homogenous group not a distinct racial category and I will explain why. I believe that our failure to understanding and accepting the wide range of human diversity has led the human race into an obsessive tendency to categorize.

The concept of race is a pure human creation, a people-made labyrinth to confine and define fellow members. Habitants of our planets have been lumped together according to interests, origin, culture, religion, language, facial and skeletal structures color. In fact, there is no consensus about what constitutes race. The classification that is the most prevalent in the American psyche is that of black and white. Black meaning African ancestry, and white European origin. The tenet of this division rests on the theory of evolution. Black and white representing two distinct evolutive stages. The people that remained in Africa where life began became "black" while those who migrated to cooler climates became "white." Supposedly, White became to represent a higher civilization and a superior inheritance.

When the Europeans went to conquer the new hemisphere, they took along with them their feeling of superiority to fashion a world at their image. The colonizers of America were of English origin. They created the Anglo-American model, a single, national language, to which all new comers and immigrants were to adopt. The assimilation process however was never uniform. While generally made easy for the white immigrant, it was somewhat ambiguous for other groups and totally impossible for blacks. In a series of articles titled *Chicago Schools: The Worst in the Nation*, Griffin (1991, p. 167) asserts:

> The experiences of blacks in America are significantly different than those of others. Blacks were the only "immigrants" who were brought to America as slaves, kept enslaved for 239 years and then prevented from voting in any numbers for another 100 years.... Unlike whites, they could never just blend in, virtually unnoticed with earlier waves of immigrants.

Blacks became aliens. Never given a chance to assimilate, they accommodated themselves by creating their own culture and their own interest. Today the so-called African-American denomination reflects the desire to maintain an autonomous identity whose roots are a reminder of their primal African origin.

Very few Americans are entirely of African origin. Blacks from the West Indies and other islands of the Caribbean in their own desire to retain an independent history have quite frequently highlighted their French or British legacy. This emphasis should not be read as an attempt to appear less black by the Haitians, the Jamaicans, the Barbarians, Martiniquans and all those who conjointly claim an Euro-American heritage.

Much of the same legacy dilemma confronts the Hispanics too. Of course quite a significant number of them appear white most Central and South America inhabitants claiming a strong European heritage. As pointed out in the January-February 1994 issue of Hispanics by Fleming, despite the fact that up to ninety million people of African descent live in Latin America, Latin Americans do not categorize their population by race. Today, many black Hispanics prefer to identify themselves continentally with other blacks and refer themselves as "African Americans" who speak Spanish.

Based on these references, I see the Afro-Latin-American community as encompassing Americans of African origin, Americans of Hispanic or Latino or Chicano origin, individuals of unblemished Indian descent, blacks from the West Indies and other islands of the Caribbean. Should I include the Amerasian ethnogroup as the most recent newcomer to that classification?

What is the Afro-American?

Hacker (1992) claims that America is inherently a white country: in character, in structure, in culture. When approached from this perspective, a reconstruction of the Afro-Latin-American category leads to the following representations and images:

- The Afro-Latin-American category is exactly what the founding fathers of the current Contract with America had in mind when they undertook to charter a new course for the America of the new century. The current contract with America is about the Afro-Latin-American category and is a disguise for the rewriting of the history of immigration, work, education and family. It is nothing but an assault on the poorest, darkest, and most vulnerable group in our society.

- The Afro-Latin-American category symbolically reasserts white America's perception, a perception that comes alive and that is contained within the lines of a poll conducted in 1990 by the

University of Chicago National Opinion Research Center. According to this poll, 53 percent of non-blacks believe that African Americans are less intelligent than whites; 51 percent believe they are less patriotic; 56 percent believe they are more violence-prone; 62 percent believe they are more likely to prefer welfare as a modus vivendi and less likely to prefer to support themselves.

- The Afro-Latin-American category is an affirmation of a report card that is an indictment of the state of relationship between a group of people with America. This relationship translates into the following findings collected by the 21st Century Commission of African-American black males. According to these findings, black males have the lowest life expectancy of any group in the United States. Their unemployment rate is more than twice that of any group in the United States. Their unemployment rate is more than twice that of white males; even black men with college degrees are three times more likely to be unemployed than their white counterparts. About one in four black men between the ages of twenty and twenty-nine, is behind bars. Blacks receive longer prison sentences than whites who have committed the same crimes. Suicide is the third leading cause of death for young black males. Since 1960, suicide rates for young black males have nearly tripled, and doubled for black females. While suicide among whites increases with age, it is a peculiarly youthful phenomenon among blacks. Many blacks males die prematurely from twelve major preventable diseases. Nearly, one third of all black families in America live below the poverty line. Half of all black children are born in poverty and will spend all their youth growing up in poor families.

This dimension of the African-Latin-American phenomenon has been synthesized by Cornel West when he claims that it is the best times and the worst times for black America. Let us elaborate first on the claim in favor of the best times: indeed we can praise the resilience of our ancestors who managed to survive decades of brutal slavery and undescriptible oppression. We should rejoice the dismantling of the legal structures of segregation although apartheid has revealed to be a cat with multiple lives. We should capitalized on the gains brought up by the civil rights movements in the field of justice, economic, politics and education. We have been let a few times at the festive tables and collected a few crumbs of success in entertainment, arts, sports, and culture. In our sociocultural album, we have added the pictures of Michael Jordan, Oprah Winfrey, Bill Cosby and many successful others. We have witnessed an end to the de jure discrimination and let access to decent and fair housing. We have benefited in various ways from the desegregation of schools and achieved significant educational gains to enjoy the access to various professional, managerial, technical and administrative positions both in a governmental and private sectors. We have celebrated in the educational field a near doubling of blacks in colleges and universities between 1970 and 1980. On the political map, we were inscribed as having tripled the number of blacks elected to public office during the 1970s. The participation of blacks in the voting process dramatically especially in the South. Yet in 1993, blacks still accounted for less than 2 percent of all elected officials.

Full equality is still far from being achieved and this brings us now to consider the worst times. Let me mirror the worst time from the following tables of statistical data and through the forecasting of these gusty winds of patriotic fervor presently blowing across our land:

- Infant mortality: Black newborn males are twice as likely to die before they are a year old than white newborn males.

- Poverty rate: 43% of all black males under age 6 live at or below the federal poverty level.

- Chances of survival: Between birth and age 5, twice as many black children die as white children.

- Asthma: Black males age 5 to 34 are nearly 5 times more likely to die from asthma than are whites, and 1.5 times more likely than black female.

- High school dropout: More than half of the black boys, 55%, fail to complete high school; black girls, 44%; white boys, 22%; white girls, 16%.

- Attending college: One-fifth of all black men ages 18-34 are currently in college, compared with one third the college-age white men.

- Bachelor's degrees: Although blacks comprise 16% of the Illinois population, they earn only 7.4% of all bachelor's degrees awarded in 1989.

- Chances of jail: 28% black males per 1000 are incarcerated for some period of time, compared with two white males and less than one black male or white female.

- U.S. criminal system: Almost one in four black men is either in prison, in jail, on probation or on parole (Griffin, 1993).

On the legislative calendar and the psyche of the American nationals inscribed in bold letters are the headlines **change and reform** and included under are the affirmative action, immigration, education and health reform and social welfare.

The Whys of the Afro-Latin-American Phenomenon

I have so far discussed the who and what aspects of the Afro-Latin-American phenomenon. I would like now to examine the ontologic and epistemic aspects of this phenomenon against the yardstick of history, culture, economy and education. How one wants to be perceived and the manner in which one relates to the world is a matter of historical perspective. Commenting about the indigenous minorities in the United States George and Louise Spindler (1991, p. 248) assert:

> The indigenous minorities in the United States--black, Mexican-American, and America-Indian--interact with mainstream institutions in ways pre-determined by history. Blacks came and endured as slaves. Indians were a militarily conquered minority (though the Papago themselves were among the peaceful people). The Mexican were a conquered minority as the Southwest became U.S. territory, and a source of low cost, transient labor. The history of the relations of these minorities with the mainstream left a heritage of bitterness and hostility that in varying degrees is a factor in relationships between them and mainstream institutions and persons now.

This after taste of bitterness and hostility is not the only drive in the modeling of the relationship between the Afro-Latin American and America. Equally important is the obsession by this group to be recognized and accounted for. This search for identity and legitimacy which is nothing short than a demand for fairness and equality is apparent in the discourse of several temporary social thinkers. To illuminate this project I will review the concept of identity though the lenses of the following narrators.

West (1993, p. 89) has epistemologized the issue of the Afro-Latin-American identity which he pragmatically articulate with the American dream of democratic state. Identity is about bodies, land, labor and the scarcity and maldistribution of resources. The Afro-Latin-American identity when anchored to the post modern world becomes the "cultural dominant of a restructured capitalist order with its automation, robotization, computerization, its deskilling of the working class, its reskilling of the working class...."

Appriah (1994) frames the concept of the Afro-Latin-American identity within a bi-dimensional view of the individual. A personal, featuring intelligence, wit, charm, cupidity and a social collective which articulates with religion, gender, ethnicity, race and sexuality. This bi-conceptualization of identity may be used to clarify the meaning of racism and shed a light on the multiple conflicting theories of superiority and inferiority, equality and inequality which have haunted the American society.

Giroux (1991) challenges the hegemonically static and frozen landscapes of the past. The author proposes the repartitioning of the old political, cultural, and geographic boundaries that were erected on the nationalistic and Eurocentric landfills of difference and otherness. Giroux suggests a reshuffling of the deck based on the democratic projection by which the Afro-Latin-American population will constitutes a decided majority and nearly one third of the nation's fifty largest cities. Centripetal, historic reality will pull the Afro-Latin American from the margin to the center contrary to the belief that they could be relegated forever to the periphery.

The economic reality of the Afro-Latin-American community and the pattern of oppression to which they have been submitted is best explained by West in his book Keeping Faith. West's genealogical materialist paradigm is an attempt at explaining historically and sociologically the exclusion and marginalization of the Afro-Latin-American group. West dissects the logic of western hegemonic philosophy that refuses to accept the heterogeneity and diversity of the human race. West also does not believe that the major conservative, liberal and left liberal conceptions of economic thought are adequate at explaining the oppression of people of color. I want to review with West the tenets of these theories and draw some historical conclusions.

The conservatives believe that the differential treatment of black people by what employers and workers should be considered as a rational choice dictated by a commitment to a high level of productivity and a efficiency. They attribute the ills of the economy to the inferior capabilities and performances of the Afro-Latin American. Three basic versions are presented by the conservatives the Market version represented by Milton Friedman operated under the rational principles that it is not in the economic interests of the white employers and workers to oppose black employment opportunities. Racist behavior becomes irrational and mitigates against market rationality. The solution is to educate and persuade white employers to be more rational toward their self-interest. The sociobiologist version represented by Jensen and Hemstein operates on the premises that evidence has shown that blacks were genetically inferior and unable to reach group performance attainment. Racist behavior is viewed as rational resting upon scientific evidence. Oppression in this case is not changeable or eradicable. It is part of the natural order to things. The culturalist version promoted by Edward Banfield and Thomas Sowell maintain that black people are suppressed, inhibited by the African-American culture and cannot compete in the spheres of life (education, labor, business). The solution is to inculcate good habits to blacks (hard work, patience, deferred gratification and

The liberals just like the conservatives subscribe to market rationality as a primary factor for understanding and alleviating African-American oppression. Yet unlike the conservatives, liberals highlight racist behavior as creating institutional barriers against blacks and reject claims of biologic inferiortiy assigned to blacks. Two versions of the liberals prevail; the market liberals represented by Gunar Myrdal and Paul Samuelson who state that oppression can be alleviated if the state intervenes into racist structures of employment practices to insure fair access to the oppressed. The culturalist liberals represented by Thomas Pettigrew assert that government should educate and prepare people especially blacks for jobs.

The left liberals introduce a sense of history into their dialogics. They understand Afro-Latin-American oppression as an ever changing historical phenomenon and a present reality. They locate the racist behavior of white employers within the historical context of over two hundred years of slavery and subsequent decades of Jim Crow laws, peonage, tenancy, linching and second class citizenship. The major index of African-American oppression is that black income remains slightly less than sixty percent of white income. The public policy they advocate to correct that situation are full employment, public work programs and affirmative action programs.

The Marxists: West advances that the marxist theory as a methodology remains indispensable at understanding certain features of the African-American oppression. Marxist theory can be classified as class reductionist, class superexploitationist and class nationalist. The reductionists regard African-American oppression as class exploitation with racist practices interpreted as conscious profiteering and rooted in the rise of modern capitalism. The super exploitationsists claim that African-Americans are subjected to general working class exploitation and specific class exploitation that are manifest in the differential in wages received and the relegation of black people to the secondary sector of the labor force. The class nationalists understand African-American oppression in terms of class exploitation and national domination. According to them, African-Americans constitute or once constituted an oppressed nation in the southern black belt and much like Puerto Ricans form an oppressed national minority within American society.

The genealogist materialist paradigm is a new paradigm. It is a blend of marxist, neo-Freudian and post-structuralism. Genealogical materialist analysis of racism consists of three methodological moments, a genealogical inquiry, a micro institutional analysis and a macro structural approach. The genealogic inquiry is a radical historical investigation into the emergence, development and sustenance of white supremacist logic which devalue people of color (concepts, tropes and metaphors). The micro institutional analysis studies the mechanics that govern the logic of everyday life including the ways in which self-images and self-identities are shaped. It also studies the impact of aliens, degradating cultural style, esthetic ideals, psychosexual sensibilities and linguistic gestures upon people of color. The macro structural approach analyzes the mode of class exploitation, state repression and bureaucratic domination and their effect on the Afro-Latin-American.

The relationship of the Afro-Latin with America is a little more complex when transplanted to the educational arena. Let me center my discussion around the following arguments:

- Many people agree that schools reproduce structures of inequality and oppression.

- Teachers bring to the profession their perspectives about the meaning of race and power which they have constructed mainly on the basis of their life experiences and vested interests.

- The educational force is predominantly white while the body of students is increasingly racially diverse. A contrasting combination, if we expect schools to reverse rather than reproduce, racism and unequal power relations.

- Racial conflicts are manifest in every region of the country and found illustration in public slurs, threats, racist slogans, and physical violence.

These arguments rest upon the following theoretical tenets proposed by Sleeter (1993) in her attempt at explaining educational racism. Sleeter developed two perspectives: a psychological perceptive and a structural perspective. The psychological perspective claims that educational racism can be solved by educating whites. Racism is regarded as a misconception and can be corrected by providing information. When informed, white people will abandon their idea, change their behavior and work at eliminating their racism. The structural perspective does not view educational racism as a misconception but rather as a structural arrangement among racial groups. According to Frederickson (1981) racist institutions are controlled by white who restrict the access of non-whites to power and privileges in order to assure a reservoir of cheap and coercible labor for the rest of the country.

The everlasting debate about school reform essentially rests up two narrow ethnic paradigms: the Afrocentric paradigm and the western paradigm. The Afrocentric paradigm in essence claims that the intolerable level of minority failure in schooling is due by the suppression of their cultural heritage in the curriculum. Black students fail because schools assaults their identities and destabilize their sense of self and agency (Kunjufu, 1985). The western cultural paradigm claims the curriculum to be color blind. Black students fail because of lack of cultural heritage at home and in their community. Minority would return to the main stream by an exposure to a broader range of cultural practice.

Even today, despite all effort at analyzing and devising effective educational reform and methods, reality suggests a widening gap between whites and Afro-Latins in every discipline, as indicated by the following:

- There is one white attorney for every six hundred whites but one black attorney for every four thousand blacks.

- One white physician for every six hundred and forty nine whites but one black physician for every five thousand blacks.

- One white dentist for every nineteen hundred whites but one black dentist for every eighty-four hundred blacks.

- Less than one percent of engineers are black

- Less than one percent chemists are blacks.

From this expose, a picture of two Americas emerges. As claimed by Andrew Hacker (1992, p. vii), we have witnessed "two nations, between whom there is not intercourse and no sympathy; who are as ignorant of each other's habits, taught, and feelings, as if they were dwellers in different zones or inhabitants of different planets."

As adult educators, we are facing an enormous challenge, one of reconciliation that will compel us to erase the ills of racism, genderism, classism that are afflicting our post-modern society. As an Afro-Latin adult educator, I hope that I can contribute to the betterment of this society.

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VOTER EMPOWERMENT AND ADULT EDUCATION: A SOCIAL CHANGE PERSPECTIVE

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The United States takes a decidedly presumed stance as the exemplar of democratic parity. There is perhaps no greater symbol of democratic principle than the right to vote, but unless all fragments of American society fully participate in the institution and exercise their right to vote, inequality, especially for minorities will continue unabated.

> At the core of this self-congratulation is the belief that the right to vote is indeed firmly established. But in fact, the United States is the only major democratic nation in which the less well off are substantially under represented in the electorate. (Piven & Cloward, 1988).

Lani Guinier, Penn law professor and former Clinton nominee for Assistant Attorney General for Civil Rights, writes: "For a group that has been excluded as long as blacks, aggressive advocacy is essential to ensure that black interests are taken seriously." The subsequent withdrawal of her nomination by Clinton after criticism from the right and also after he "re-read her published essays speaks volumes as a symbolic metaphor for the disenfranchisement of the African-American voter.

Background

There have been numerous books, articles, and research on why substantial numbers of minorities fail to consistently participate in primary and general elections. This, despite the potential and real impact non-participation bodes for their political and economical futures.

> The Reagan victory of 1980 was literally made possible by large-scale non-voting. Just as polls showed that voters tilted toward Reagan by 52 percent over Carter's 38 percent, so did nonvoters tilt toward Carter by 51 percent over 37 percent. (Piven & Cloward, 1988)

Inherent to the issue of voting is lack of knowledge of adults to skillfully make educated choices in the context of their sociocultural, environmental and economic concerns. These real world issues, along with voter research findings implies an educational learning gap among African and Latin-American voters. Evident in this discussion is the need for change to combat this moral malaise.

Also evident is Adult Education's ability to provide guidance, knowledge and solutions through deployment of non-formal education in the community employing conscientization, popular education and community-based development ideals.

Reasons for Non-Participation

Political

Despite the passing of the Voting Rights Act of 1965, obscure and slanted voter registration laws continue to unnecessarily restrict the presence of blacks and Hispanics at the polls. The inaccessibility of registration facilities figures prominently. Lack of transportation and unrealistic polling hours and closing dates to register are unfair and promote the idea that voting is a privilege that should be sought regardless of the cost and situation.

In addition, the government's propensity to largely use volunteers rather than assume financial and administrative responsibility to actively enroll eligible voters only add to the inertia and inequity. Professor Guinier cited the Reagan legacy which purported a policy of inclusion by virtue of his position as President of the United States. Similarly, black and Hispanic voter frustration with the Democratic Party's response to their concerns is still another telling indication. After Jesse Jackson's high profile and symbolically significant run at the Democratic nomination for the Presidency, he was snubbed as a candidate for Vice President, learning of his non-selection from a reporter. "It reemphasized that white politicians have not demonstrated fairness, and that blacks have reason to feel abandoned and unprotected without someone in a leadership role with who they can identify and who identifies with their interests. (Guinier, 1994)

This is quite clearly a serious mistake on the part of Democratic Party officials, because research has shown that minorities historically a prominent aggregate of the voting demographic. "Because blacks now constitute a very sizable proportion of the Democratic coalition, their behavior cannot be casually set aside. The Democratic party without blacks would appear quite unlike the real Democratic party." (Niemi & Weisberg, 1984)

Institutional

Despite the passing of the Voting Rights Act of 1965, obscure and slanted voter registration laws continue to unnecessarily restrict the presence of blacks and Hispanics at the polls. The inaccessibility of registration facilities figures prominently. Lack of transportation and unrealistic polling hours and closing dates to register are unfair and promote the idea that voting is a privilege that should be sought regardless of the cost and situation. Too, the government's propensity to largely use volunteers rather than assume financial and administrative responsibility to actively enroll eligible voters only add to the inertia and inequity. What has become more and more obvious over the years is that institutional barriers to voting are more likely to inflict the poor and uneducated minority rather the large white, well-off middle-class. (Piven & Cloward, 1988)

Psychological

What is happening to the African and Latin-American coalition of the Democratic party and to a larger extent, all minorities is a psychological phenomenon that can best be characterized by the theory of cognitive dissonance. The term derives its meaning from social cognition and psychology conjecture. Cognitive dissonance occurs "when a person's attitudes do conflict, he tends to restructure his thoughts to bring them back into a consistent patter. The final product is a new set of attitudes, which, in turn, leads to a new set of anticipated behaviors." (Wegner & Vallacher, 1977)

Nonetheless, it is important to understand lack of information often associated with indifferent attitudes are not solely the cause for African-/Latin-American marginalization. "Apathy and lack of political skill are a consequence, not a cause, of the party structure and political culture that is sustained by legal and procedural barriers to electoral participation" (Piven & Cloward, 1988).

The Role of Adult Education

In recognizing the debilitating and unequal impact nonvoting patterns have not just on minorities but society as a whole, it is vital and central to the ideas and tenets of adult education to be involved in the process of enlightenment and change. National and especially local grass roots community development learning programs aimed at promoting voter education in addition to other social issues affecting the community is required.

A program built around Friere's theory of conscientization of Friere with equal elements of popular education and community-based development organization are essential to promoting social change. Conscientization occurs when people become fully aware of the social and cultural reality which shapes their lives and their capacity to transform that reality (Friere, 1970).

Similarly, popular education attempts to expand critical reflection by addressing social and economic problems of development inherent to marginalized people and unify them to raise their consciousness and social educational levels (Merriam & Cunningham, 1989).

An important factor in promoting change within the community is imparting in local citizens the knowledge and means to organize and perpetuate their own empowerment. This means that rather than become dictators for change, adult educators simply become agents in a partnership that eventually and rightfully will reside with the disaffected community. Thereafter, their role evolves into that of a consultant. Thus, in concert with the community, adult educators can begin to re-order the voting construct of African and Latin American in this country. A learning network designed to address and alter previous political, institutional and psychological assumptions of marginalized people would then enable the United States to rightfully make the claim as the true democratic model for the world.

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REMOVING THE BARRIERS FOR THE ECONOMICALLY DISADVANTAGED FROM ACHIEVING HIGHER EDUCATION IN CHILE

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In May of 1995, a team of five people representing NIU went to Chile upon the invitation of Universidad Bolivariana to explore issues of mutual interest in terms of education. One of our missions was to visit with municipalities and the Ministry of Educations' office in Santiago, Chile to explore collaborative possibilities in areas of educational reform. We were specifically interested in learning about the issues pertinent to such reform, such as: (1) cooperative effects and/or barriers associated with decentralizing social services; and (2) how the Chilean value added tax system works, including its effect on the economically disadvantaged.

The economic differences between the "haves" and the "have-nots" is growing. Most of that disparity can be directly related to lack of educational opportunities that would allow the economically disadvantaged to break out of the poverty cycle. Chile lacks a middle class because of this problem. There is also a lack of tax incentives that would encourage the wealthy to contribute to new coalitions.

The Chilean government provides no public higher educational opportunities, thus all opportunities are private, which adds to cost therefore reducing accessibility to the poor. A new structure needs to be explored with private corporations, private universities, and government officials to create new structures that would include new tax laws, distance learning opportunities, outreach education and the development of off-campus (cohort) education.

The Republic of Chile is an area that covers 302,778 square miles or twice the size of California and has a population of 13,599,411 as of June, 1992.[1] Since the 1973 coup d'etat which replaced Dr. Salvador Allende with a military government, the military has played a key role in national policy in Chile. On December 11, 1993, the voters of Chile endorsed an economic reform policy by electing Eduardo Frei as their president. Even so, the military remains an important force to be reckoned with in Chilean politics. As we walked the streets of Santiago, Chile, the military was constantly present. Their threatening uniforms and guns had become a part of everyday life for the Chilean citizens.

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[1] International Strategies (1994) Reprinted by permission from International Strategies, Inc @

As a team, our goals were to explore issues of mutual interest in terms of education, and to assess the impact of this new reform on education and the economy. We desired to apply the lessons attained from this preliminary investigation, to our efforts in the United States in the expansion of our educational leadership training programs. We hoped to determine whether a climate of change exists in Chile from which we in the United States might learn.

The ethnic groups represented in Chile are Mestizo, European and Indian. The main language spoken is Spanish. As we visited the municipalities throughout the Santiago region, we were clearly aware of the differences between the ethnic groups. The most common observation being that municipalities with a higher Indian population were in most cases also the poorest.

Essentially there exist three types of schools in Chile. There are:

- Private schools which can be established by anyone who has the money to start one and can get the parents to pay the full tuition.

- Municipal schools run by municipalities. These are state schools and are decentralized. They bid for funding through proposals to "El Consejo Municipal." Much of this money is from pooled resources from Real Estate Taxes, Transportation taxes, licenses, fines, etc.

- Private and State schools are established by anyone who wants to make an investment, then are funded by the state to cover costs and operational expenses. Other costs are covered by the person in charge--the headmaster. This type of school educates most of Chile's students.

In one municipality, Las Condes, teachers receive high salaries and run the school as a concession. Teachers disburse and receive all the money because the school is privately contracted. Parent's have the economic means to keep this school operating smoothly. In fact, this particular school is operating so well that three schools will be opened in Chile under the same method.

Privatization may lead to solutions to problems in other areas. However, governmental money distribution methods are not clearly delineated. When the municipality is poor, teachers' salaries reflect the lack of resources and many teachers have to work two jobs to make ends meet. This results in low morale and lack of motivation. Today, a farmer's son in Chile has no chance to get ahead. Parents subsidize public education to avoid the full tuition of private school, but subsidization is often not enough to pull the school out of it's deteriorated state. Private school is the way to a better future. But if you are of a low economic status, chances for achieving higher education are null. Most families cannot afford to do what "Las Condes" has accomplished.

During one of our visits, we met Bernardo who told us that "the old model cannot work in today's world, but this restructuring movement as it evolves is still not clear."[2] His view of the reform in Chile is that they still lack vision. To further clarify his point he gave this example. In his town almost all the homes were built with flat roofs, but this did not make sense, since it rains almost everyday where he lives. After awhile the roofs began to cave in. He sees this as a lack of vision. The privatization and educational reforms will also cave in if the problems and inequalities are not dealt with.

We also met Antonio who told us that during reforms of the past, basic schools were initiated. Anyone could start a school, even the local butcher. The government would authorize the school and the state would finance it depending on the number of students on the attendance ledgers. The "butcher" would then go to the parents' houses and offer them a chicken or some eggs, to encourage the transfer of their children to his school. Similarly, someone else may offer a radio, etc. Then, they would give the school a fancy, scholarly name to attract parents. Forty students may be recorded as present, whether they were present or not. The state would finance the school, regardless of the quality of education, which in turn has continued to diminish, on the whole. Whereas, such schools continue to exist in Chile, the quest today is for better education. However, the barriers for the "have nots" continue to increase.

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[2] Bernardo Interview. (June 5, 1995) Santiago, Chile.

The inequalities are even more obvious within the university system. A study was conducted in Chile to explore differences in terms of funding throughout the educational system. The discrepancy was so large that it did not

permit equity for students. All people enrolled in the university, for example, who were poor or unable to stay because of economic reasons were dismissed. Those with money or means were maintained. Today the situation has probably not changed. People in poorer schools do not have the same opportunity to receive an education as those with assets.

Under the Pinochet government's privatization effort, following the University of Chicago economic model, the number of universities increased to more than ninety. Now there are thirty-four. More than fifty of the "new comers" were not able to sustain themselves. As in the United States, loans have replaced grants and scholarships as the main source of support for students from less affluent families. The challenge for Chile, as it moves out of its former classification as a "third world" country, is how to equalize educational opportunity in a society that, until the early 1980's, had free and open higher education.

INFUSING DIVERSITY IN A RESEARCH COURSE: A SOCIAL CONSTRUCTIVIST APPROACH

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While multicultural education appeared as early as the 1940's, ethnic and gender studies programs did not begin to burgeon until well into the 1970's (Francis, 1991). Proponents for a multicultural perspective in the general college curriculum began debating its merits and proposing models for its inclusion in the 1980's. These models took the form of either a single-course option, a menu approach, adding a course to the general education/liberal arts requirements, or infusing this content in a large portion of the course offerings. During this same period resistance to multicultural education was coming from the ranks of those who viewed these efforts as eroding the traditional academic culture. Arguments and debates continue to ensure about the extent to which curriculum transformation is necessary for the development of inclusive curricula.

The inclusion of diversity has been mandated by accreditation standards in the social work curriculum since the early 1970's. For almost twenty-five years there has been a proliferation of journal articles and conference presentations to assist social work educators to identify content and develop teaching strategies to effectively incorporate diversity throughout the professional foundation curricula. During this same time period there is a vigorous debate taking place among scholars in higher education regarding the extent to which there needs to be a major restructuring of the knowledge construction process underlying a discipline in order to effectively incorporate diversity. While social work educators, for the most part, have not participated in this debate, they have, however, been engaged in a vigorous debate around appropriate paradigms for practice and research. It is my contention that the discussion around alternative paradigms in social work is fruitful for developing perspectives and approaches to the inclusion of diversity in the social work curricula.

The purpose of this paper, therefore, is a illustrate how the constructivist paradigm can be used to inform approaches to the inclusion of diversity in the research curriculum in social work. The first section of this paper will present the characteristics of an inclusive curriculum and the criticism that has been directed at the knowledge construction process that underlie the traditional curriculum. Next, an overview of the paradigm debate in social work education will be presented followed by the implication of this debate for curriculum transformation and the inclusion of diversity in social work education. In the last section of this paper, I will describe the design and development of a research course with the social constructivist paradigm and present assignments andexercises directed at developing sensitivity to diversity that are informed by this paradigm.

Issues in Curriculum Transformation

Barriers to Inclusion

The dimensions of multicultural education include the content, the knowledge construction process, the pedagogy, and the sociocultural environment (Banks, 1995). In this paper I will focus on only one of these dimensions, the knowledge construction process. This dimension of multicultural education is concerned with the implicit cultural assumptions, frames of reference, perspectives, and biases within the discipline that influence the construction of knowledge. Much of the recent discussion in higher education on curriculum infusion has centered around the knowledge construction process and the conceptualization of infusion. A wide variation exists on what is meant by the inclusion of diversity and this difference has fueled the flames of a heated debate in higher education.

Advocates for curriculum transformation for the purpose of inclusion contend that the assumptions that underlie the traditional curriculum must be examined for biases that serve as obstacles for developing an inclusive curriculum. Academic norms and values such as: (1) valuing objectivity; (2) cumulative over revisionists approaches to knowledge-building; (3) expertise and power; and (4) superiority of pure over applied approaches to knowledge development, serve as barriers to curriculum transformation according to proponents of change (Makosky & Paludi, 1999).

Favoring objectivity, according to makosky and Paludi (1990), gives primary importance to cognitive/personal processes of knowledge acquisition, discrediting and disallowing emotional/personal modes of learning. Valuing cumulative over revisionist approaches to knowledge construction limits models and theories that will be accepted as valid in a field. This results when a field of study will only consider knowledge based on an accumulated body of knowledge and will not consider as valid, knowledge that is not derived from within the established paradigm.

Proponents of curriculum transformation contend there are many conceptual errors that underlie the traditional knowledge construction process that results in an exclusive curriculum rather than an inclusive curriculum. Four conceptual errors have been presented by Minnich (1990) in her discourse on transforming knowledge, and they are faulty generalizations, circular reasoning, mystified concepts, and partial knowledge. These conceptual errors, according to Minnich, have developed over time in the dominant Western tradition and are expressed in institutional structures, one of which is the educational institution. These errors underlie our knowledge construction process and pose barriers for developing inclusive curricula because they serve to reaffirm the power and position of a particular elite and exclude anything that differs from this position as invalid. Exclusivity rather than inclusivity is the result of such conceptual errors at the base of the knowledge in the disciplines.

Faulty generalizations are faulty abstractions that are generalized too far, from too few. This error occurs when we continue to study one kind of human and generalize from this one group to all others. A dominant few represent the norm, or ideal, against which all others are judged, and they become not only **the** category, but the highest, most significant, most valuable, and the most real category. Circular reasoning extends the error of generalizing too far from too few, and occurs when we start from an assertion and then prove its truth by referring back to it. When we designate the criteria for **good** research based on the examination of only **one** type of research, and the demonstrate that a piece of research that follows this criteria is **good** research, we are engaging in circular reasoning. Mystified concepts result from the first two errors and are so familiar they are rarely questioned. These concepts have a particular power in the academic tradition because they inform our thinking, however, the problem with these concepts is that they are opaque and ambiguous. We are so conditioned to think these concepts are the gauge for measuring ourselves, we do not realize we are thinking and acting against our own interests. Partial knowledge occurs when a part is defined as the whole, leaving no place for anything that differs from it. In making the part the whole, this whole is only partial to the interests of those who are enshrined at the defining, controlling center. It is contended that unless we eliminate these conceptual errors from the knowledge development process we will have exclusive rather than inclusive curricula.

The central mission of higher education is the generation and transmission of knowledge, and the mode of knowing dominant in higher education is objectivism (Palmer, 1991). Palmer further points our that objectivism in the academy has three salient characteristics: (1) maintaining distance to prevent subjective prejudice and bias; (2) giving primacy to analytic thinking and cognitive/impersonal processes of knowing; and, (3) experimental/ manipulative mode of knowing with the aim of prediction and control considered the most credible methodology in the knowledge-building process. The valuing of objectivity is reflected in the teaching/learning process and in the evaluation system in which it is assumed that both faculty and students work is being judged only on its merits (Makosky & Paludi, 1990).

When higher education and its dominant epistemology is challenged by gender and ethnic studies, the strategy is to add a course "to somehow bleed off the pressure that these new epistemologist put on objectivism" (Palmer, 1991, p. 22). Advocates for curriculum transformation view these strategies as an outmoded way of knowing, and believe they exist in creative tension with the alternative epistemologies of gender and ethnic studies. Consequently, there is a call for objectivity and intimacy to go hand-in-hand, for analysis to be juxtaposed against synthesis, and for integration, creativity, and experimentation to be juxtaposed along side of cultivating the capacity to appreciatively receive the world as it is given (Palmer, 1991).

Call for a Paradigm Shift

While conceptual errors are seen as one barrier to the development of an inclusive curriculum, the dominance of the positivist paradigm in the knowledge construction process is also seen as a barrier. Advocates of curriculum restructuring and transformation call for paradigm shift, a movement toward the inclusion of more subjective and interpretive philosophical positions. The assumptions and beliefs that underlie positivism are the same ones that permeate the academic culture and shape norms and standards in the academy. Positivism is rooted in a realist ontology, an objectivist epistemology, and a methodology characterized by empirical experimentalism (Guba, 1990). The realist ontology is the belief that there is a single, tangible reality driven by immutable natural laws, and the ultimate aim of science is to predict and control natural phenomena. Objectivism characterizes the nature of the relationship between the knower and that which is to be know. The inquirer adopts a distant stance from the object of inquiry in order to exclude biasing and confounding factors from influencing the outcome. Empirical experimentalism is considered the valid form of methodology in which hypotheses are advanced in propositional form and subjected to empirical tests under carefully controlled conditions.

Some of those who held to the positivist view of the knowledge construction process concede that there are some problems with this paradigm with respect to it's realist ontology, the achievement of objectivity, and the limitations of the experimental/manipulative method of seeking knowledge. While postpositivist believe that reality exists "out there," they also maintain that reality can never be fully apprehended because it is driven by natural laws that can only be incompletely understood and, therefore, inquirers need to be critical of their work because of these human frailties (Guba, 1990). Postpositivist take a position of modified objectivity in that while objectivity is striven for, it cannot be achieved in any absolute sense. Only a reasonably close approximation of reality can be achieved by striving to be as neutral as possible in one's observations and coming "clean" about one's own predispositions (Guba, 1990). Postpositivist also believe in the use of multiple sources of data, theories, and methodologies because it is believed that relying on many different sources and methods makes it less likely to distort interpretations. This methodological position of critical multiplism introduces qualitative methods and reintroduces discovery into the inquiry process.

Several imbalances emerged in positivism that are addressed by postpositivist (Guba, 1990). They are:

1. The imbalance between rigor and relevance.
2. The imbalance between precision and richness.
3. The imbalance between elegance and applicability.
4. The imbalance between discovery and verification.

The imbalance between rigor and relevance takes place when there is an excessive emphasis on rigor with context-stripping controls in the experimental/manipulative methodology which compromises relevance. To address this imbalance postpositivist carry out inquiry in more natural settings. Positivists' interest in precision sacrificed the richness of data and, therefore, this imbalance is redressed by the inclusion of qualitative research methods. The positivists' press for prediction and control and its emphasis on grand theories and generalizability are viewed as limited in their applicability. It is found that often the generalizations were not commensurable with locality and specificity, and therefore grounding theory in local circumstances, and viewing theory as a product rather than a precursor of inquiry are considered more fruitful. Positivists' also believe in the principle of verifiability which holds that a proposition is meaningful only if it can be empirically verified. Discovery, on the other hand, is a process by which a priori theories and their implied questions and hypotheses emerge in the process of inquiry. This imbalance is redressed by defining a continuum of inquiry ranging from pure discovery at one end to pure verification at the other.

While postpositivism represents a modification of the posititivist position, it does not represent a major paradigm shift because it does not entirely replace the basic tenets of posititivism, and is shaped by the same underlying philosophical assumptions. Constructivism, on the other hand, does represent a major shift in philosophical assumptions and basic tenets. The ontology of constructivism is that of relativism, the epistemology is subjectivism, and its methodology is characterized by hermeneutics and dialectics. Constructivist argue that facts are theory and value-laden, that theory is indeterminant, and that there is an interactive relationship between the knower and that which is to be known.

Constructivist also maintain that reality exists only in the context of the mental framework for thinking about it, and this mental framework or window through which we view experience shapes fact. It is further argued that no unequivocal explanation of facts possible because there are a large number of theories that in principle can explain a given body of facts and there is no foundational way to choose among them. Constructivist also contend that the results of an inquiry are always shaped by the interaction of the inquirer and the inquired into because the knower and that which is to be know are fused into a coherent whole. Knowledge is seen as an outcome or consequence of the human activity, and findings of an inquiry are the residue of a process that literally creates them, not a report of what is "out there." Human constructions, according to the constructivist, can never be certified as ultimately true, but rather are problematic and ever changing.

Inclusion of Diversity in Social Work Education

The Paradigm Debate

Currently, there is an escalating paradigm debate taking place among social work scholars about the nature, creation, and control of social work knowledge. On the one side of the debate are proponents of the scientific approach to social work and their basic beliefs are rooted in the positivist paradigm. On the other side of the debate are those who are advocating for what they consider a more humanistic model of social work, and they are proposing various alternative paradigms, one of which is constructivism. While the proponents of the alternative paradigms have alluded to their implications for understanding cultural and social diversity, they have not explicitly linked the paradigm debate with the discourse on knowledge restructuring in curriculum transformation for the purpose of inclusion of diversity. It is the purpose of this paper to make such a connection and then to present how the constructivist paradigm can provide a perspective for the development of inclusion in a research course.

The paradigm debate in social work as in other disciplines, is an extension of a longstanding controversy about ontology, epistemology, and consequent research methodology. The Social Work Research Group, founded in 1949, adopted a positivist philosophy of science as its guiding research paradigm and this posititivist approach to scientific research has steadily been infused in social work research (Tyson, 1992). Coursework on research methods almost invariably is organized around traditional topics such as hypothesis testing, theory construction, experimental design, sampling, measurement, reliability and validity, and data analysis (Reamer, 1993). According to some, this reliance on positivism and empirical-analytic approach has led to a de-emphasis of knowledge derived from practice in favor of knowledge derived from quantitative design and analysis (Dean and Fenby, 1989).

The scientific model of social work practice flourished during the 1980's with a number of journal articles espousing the benefits of the empirical practice model. The aim of the empirical practice model is to make social work more accountable by testing the effectiveness of interventions, and is seen as a way of bridging the gap between research and practice. The popularity of the empirical practice model has resulted in the dominance of the single-subject or single-case research design as the vehicle for this accountability. While the primacy of positivism and analytic science came under question in the 1960's, a vigorous debate ensued in the 1980's when a group of critics began to question the appropriateness of the hypothetico-deductive model for social work (Reamer, 1993). These critics began to chip away at the positivist foundation in social work, pointing out many of the limitations of the empirical model.

The limitations have been summarized by Reamer (1993) and address the following areas: concept formation and measurement, design issues, relevance, and dehumanization. These critics maintain that when one is dealing with phenomena as complex as human relationships, it is difficult to identify variables that can be operationalized for the purpose of empirical investigation, and it is equally frustrating when one is not able to precisely measure the concepts because of the complexity of problems. Design issues and the limits of generalizations is a problem because in social work there is a limited ability to use classical experimental design and it is difficult to rule out plausible alternative explanations. This raises problems of internal and external reliability and the extent to which one can develop generalizations. With respect to relevance, the critics maintain that there is a lack of fit between ideographic needs of practitioners and the nomothetic nature of much research data. This can be frustrating to practitioners who need to translate empirical findings to practice relevant guidelines. Critics also contend that the use of control groups, reversal designs, and deception and coercion is manipulation of clients and leads to dehumanizing the very people social workers are trying to help.

Critics of the empirical practice model also maintain that when research findings are based on context-stripping, their utility to practice is compromised and this is one of the reasons why practitioners find it hard to use research (Wood, 1990). Part of the tension between researchers and practitioners is attributable to the different philosophical paradigms from which they operate. There is a sharp difference between the ontologies, epistemologies, and axiologies of researchers and practitioners which frequently result in miscommunication and talking at each other rather than to each other (Tyson, 1992; Wood, 1990). It is because of this chasm between researchers and practitioners that some have proposed alternative paradigms for teaching research and practice, and one of those alternatives is social constructivism.

Constructivism in Social Work Education

Some basic tenets of the constructivist paradigm that influence how some are conceptualizing practice and research are the subjectivity of reality and the belief that knowledge is created. Constructivist believe that reality is invented and constructed largely out of meanings and values of the observer, and that we bring forth our realities through conversation with others (Allen, 1993). The tenets of this constructivist paradigm has influenced the approach to teaching practice in the following ways. In client assessment, emphasis is placed on multiple perspectives and co-construction of meaning, and in the treatment process the goal is for clients to become open to new ideas, new meaning, and new way of understanding their dilemmas (Dean, 1993).

These constructivist ideas are incorporated into approaches to instruction in which there is a basic belief that experience is at the center of learning, and learning occurs through experiences and interaction with the environment (Dean, 1993). Within this constructivist paradigm for teaching and practice, students learn the art of interviewing through questioning, they experiment with the co-creation of meaning, !earn a collaborative approach with clients, as well as learn to tolerate "not understanding" (Dean, 1993). Students are also taught to listen to narratives and reflect about their practice. The goals of instruction within this paradigm are to breed in students a mistrust of fisxed notions about reality, help studnets learn how different people of different ages and cultures experience the world, and to help students see meaning-making as an activity that is shared and social, not simply intrapsychic (Dean and Fleck-Henderson, 1992).

Several authors (Allen, 1993; Dean, 1993; Dean & Fleck-Henderson, 1992; Holland & Kilpatrick, 1993; Kelly, 1995; Millstein, 1993; Riessman, 1993) propose ways of teaching research or practice within the constructivist paradigm. Allen (1993) examines the ways in which the constructivist paradigm moves values and ethics at the center of practice issues. She maintains that the constructivist paradigm is highly congruent with the values of social work, and she holds that within the constructivist paradigm, practitioners acknowledge the active role of social context and practitioner vales in shaping descriptions of client problems. In her paper, Allen (1993) explores the ethical dimensions of meaning-making through language-based therapies which take dialogue, conversation, and narrative as metaphors for clinical practice.

Millstein (1993) proposes a reflective model within the constructivist paradigm for practitioner self-evaluation as an alternative to the single-subject evaluation in the scientific practitioner model of practice. She maintains that there are many ways of knowing and social constructionism offers a perspective for understanding practice because it encompasses a broader conception of knowledge including contexts, interactions, perspectives, and meanings. The reflective model for practitioner self-evaluation proposed by Millstein (1993) uses the perspective of social constructionism and is based on the assumption that there are many ways of knowing and many types of knowers, and each way of knowing is based on assumptions about knowledge, the nature of being, and values. Millstein (1993) also indicates teaching the self-reflective model within this constructivist paradigm poses several challenges for the instructor. Special attention must be given to the creation of an atmosphere for individual and group reflection, students need to be encouraged to think clearly, develop thick description of the research process, and engage in critical interchange.

Riessman (1993) describes how she teaches social constructionists ideas in a research course taught to master and doctoral students. The idea of "re-presentation" is central to this course and she presents five levels or kinds of representation in the research process. The first level of representing is *attending to experience* in such a way that phenomena are made meaningful. When you attend to phenomena you reflect, remember, recollect features in your stream of consciousness and actively construct reality in new ways. The next level of representation involves the *telling of the experience* which involves representing the phenomena in the form of a narrative. The rendering of the narrative draws on resources from one's cultural context and involves describing the setting, the characters, and the unfolding plot. The next level of representing is *transcribing the experience* which involves interpreting the discourse. There is a diversity of possible images of the same phenomena and the particular form of transcription reflect the views and conceptions of the transcriber as well as her or his values about what is important. Different transcription conventions support different ideological positions and lead to different interpretations, ultimately creating different world. The forth level re-presenting is *analyzing the experience* which involves creating a metastory about the narrative--editing and reshaping what was told. *Reading the experience* is the final level of representation and this involves the sharing of translations with different readers who provoke different readings and several constructions. Different readers raise contingencies and excluded standpoints as they dislodge the seemingly secure ground under the representations. The belief is that there is no master narrative and every text stands on moving ground.

Implications of Constructivist Paradigm for Inclusion of Diversity

The advocates for a paradigm shift in social work education and practice generally allude to its benefits for understanding diversity, however, there has been no explicit dialogue on how this paradigm shift could help us move toward a more inclusive curriculum. With little exception, social work educators see the inclusion of diversity as identifying content that can be included in traditional curriculum and devising teaching strategies for the inclusion of this content. There have, however, been a few exceptions in which authors describe approaches to inclusion by describing how they incorporate narrative analysis into their courses. This narrative analysis is based on the theory of social constructivism and these authors present how this approach can facilitate the understanding of diversity and enhance multicultural practice. Holland and Kilpatrick (1993) use fictional and biographical stories in their practice classes for students to interpret. Students are asked to reflect upon the stories and consider alternative interpretations. Among the areas reflected upon are the cultural stereotypes and preconceived sets of interpretations about persons regarding such characteristics as race, gender, age, and socioeconomic status influence characters in the story and the interpretations of events. Various techniques are used to stimulate students' insight such as multiple explorations of client's stories with the use of circular and metalevel questions, and reflecting teams.

Kelley (1995) compares narrative approaches to clinical social work practice with psychodynamic and systemic approaches and has students assess ways in which each approach is culturally sensitive. It is believed that the narrative, postmodern approach can be useful with diverse populations because of its emphasis on understanding meaning, and because preparation for today's practice with complex and diverse clients with serious problems and multineeds requires new ways of thinking about practice and an examination of the theories taught in the curricula. Kelly (1995) presents ways in which narrative concepts and approaches are introduced into family therapy courses by way of comparing the similarities and differences of this approach and its underlying theories with that of psychodynamic and systemic approaches and theories.

Inclusion of Diversity in Research Curriculum

After examining this literature on curriculum transformation and inclusion and the discussion on constructivist paradigm in and outside of social work, I began to consider how inclusion to diversity could be approached in an undergraduate research course. There are two courses devoted exclusively to research in this undergraduate social work program. The first course focuses on enabling students to critically consume empirical research published in social work literature, and the second course focuses exclusively on qualitative research in the postpositivist and constructivist paradigm. This latter course was recently transformed from one that focused on helping students evaluate their effectiveness in practice through the use of single case evaluation to one focusing on qualitative research. This change in focus was the result of some consideration of how to more effectively include diversity. Ethnography, grounded theory and narrative approaches to research are focused upon in this course.

Inclusion of diversity in the first course is approached in the way most commonly used in social work research courses. Students are exposed to issues in sampling and data collection with respect to diverse social cultural groups, and are cautioned about the generalizing to populations that are not represented in sample studies. Students are also exposed to research on diverse populations with the expectation that they will increase their knowledge of various social and cultural groups at the same time as they learn how to critically consume empirical research. When the second research course focused on single case evaluation students were expected to consider and assess the impact of any situations of difference as they identified targeted problems, employed measuring instruments, established goals and monitored their progress. They were also to consider how differences between themselves and the client affected the implementation of their intervention. Now that this course has been replaced by the qualitative research course, the inclusion of diversity is directed toward enabling students to develop multiple perspectives in the construction of meaning and sensitizing students to judgmental and inferential errors arising out of racial and cultural differences in the construction of meaning.

Ethnography, grounded theory, and narrative methods were focused upon in this qualitative research course. Students were exposed to the strategies and techniques of these approaches to qualitative research with readings in their text, and research articles on diverse populations utilizing these approaches were used to illustrate how these approaches were applied. Prior to this exposure, students shared their reaction to a conceptualization of racism and it unintentional effects, and considered the implications of unintentional racism in direct practice. Immediately following these sessions covering unintentional racism, students are involved in one of two assignments specifically focusing on enabling students to construct meaning in the context of diversity. The purpose of this first assignment is to heighten students's awareness of how they construct meaning and expose them to examples of unintentional racism. The stimulus for the exercise that leads them to this insight is a discourse on racial attitudes I downloaded from a discussion group. Students are asked to present their impressions of the person making the statements and submit them in writing to me anonymously. I then compiled and categorized these impressions and distributed them to the students so we could discuss them as a class.

Students are engaged in the discussion of the various impressions and are asked to link selected impressions with facts presented in the statement. This is when they recognize that what they consider as facts many times are inferences and assumptions. They realize that when forming their impressions they rely heavily on assumptions and inferences. For example, a number of the students attributed frustration and anger about something that occurred in the life of this woman that led to her ventilation in this discourse. When asked what stimulated this impression, students respond by saying her entire statement was a bitter diatribe, and people who vent like that are usually frustrated or upset by something else and use a situation to vent pent-up feelings. It is pointed out to students that they are using beliefs from prior socializing experiences to form their impressions and these beliefs may or may not be accurate. I also point out that these beliefs can also be culturally determined and may not apply to persons of different cultures. Several students indicated they thought the woman had limited experience with persons of different backgrounds, while a few others came to the woman's defense stating that they could relate to her experiences and that she might sound like a racist but had a right to her own opinion. In the former view students stated they believed the woman was making too many board generalizations and relied on stereotypes of form opinions. When probed further these students indicated that persons who had limited experiences tended to inappropriately generalize from these experiences, and when probed even further these students indicated that they did not share this woman's point of view and this position is what led them to attempt to account for her views.

In the latter view, in which a few students tended to defend the woman's position, these students when probed indicated that they had a negative experience with African Americans in which they were misunderstood and the situation was blown out of proportion. In this instance as well as in the former I point out how our prior experiences influences our perspective, and this perspective in turn is what we bring to any new situation and is critical to how we construct meaning in a given situation. I further point out that meaning is constructed in interaction with others and that to understand our clients we must begin to understand their perspective as well as their own. This results in students becoming very sensitive to assumptions and inferences they make and heightens their awareness that there are multiple windows in which to interpret reality. This exercise also prepares them for a lecture covering the axioms and tenets of the constructivist paradigm and comparing them with those of the positivist and postpositivist paradigm.

The purpose of the second assignment is to enable students to construct meaning in a situation in which there is gender or cultural difference. The primary focus of this assignment is perspective analysis in which students identify assumptions and preconceptions that shaped their interpretation of a situation with a client. Students are asked to select a client with whom they will engage in conversation about their life events and situations or to make observations of interaction among persons in their agency who differ from themselves in gender and race. Students are requested to summarize and interpret the narrative or experience and the y share these interpretations with their fellow classmates. Students are asked to justify some of their interpretations, and some fellow students offer alternative interpretations. These alternative interpretations are discussed in an attempt to uncover the underlying assumptions and beliefs that influenced the interpretations. Once again students are made aware of how differing perspectives can result in different interpretations and they are also made keenly aware of their own underlying assumptions and preconceptions that may be different form those of a client who has had a different set of experiences.

Limitations of the Assignments

While I think these assignments coupled with the reading materials and lectures facilitate student openness to new ideas, meanings and understandings and enables them to relate to multiple perspectives and become aware of the many influences that shape reality, there are some limitations of these assignments. The most obvious one is that students would have to be in situations in which they encounter diversity in order to carry out the second assignments. Not only the agency, but the classroom should consist of students from diverse backgrounds in order for potential differences in interpretations that can be attribute to differences in culture. While diversity in points of view other than across cultures may be demonstrated with these assignments, the cultural or gender aspect enhances the understanding of persons who are different from themselves in this regard.

Another limitation has to do with the extent to which students are able to engage in reflective judgement and critical thinking. There are some students who find it very difficult to reflect on experiences and identify underlying assumptions. To enable them to do so requires much probing and the exposure to other students engaging in the exercise. While some may be able to relate to the experience of fellow students and model this for themselves, still others state that they are stumped and can only relate to the experience in a superficial way. Some other students are frustrated and have to be reoriented to approaches to learning. these are students who are expecting to receive content in some structured way and have been conditioned to retain what is told to them or what they read in the form of knowledge. These exercises and other aspects of the course are process oriented rather than content oriented and this is frustrating for students with the content oriented learning and who can not easily adapt to change. These students tend to want to know what the right answer is from the instructor who is considered an authority.

In light of these limitations, I think that the process oriented approach can still be effective for most students entering social work. In situations in which there is little or no diversity in culture or gender, the assignments may be useful for illustrating diverse perspectives that are related to any other forms of differences. Students could still be sensitized to idea of multiple perspectives and the co-construction of meaning expanding their self-awareness and self-knowledge. This sensitization can open up a student and prepare them to receive information on gender and cultural differences and enable them to be more receptive to understanding this difference. For students who are content oriented and find it frustrating to relate to process-oriented learning, the instructor who anticipates this may present various ways in which we learn and encourage those students who have difficulty with process oriented learning to become a little more flexible in their approach for at least the respective assignments. For students who have difficulty in reflective judgements for other reasons, I have not figured out exactly the reason and have no potential solution for this problem.

Summary and Conclusions

In this paper I have attempted to illustrate how the constructivist paradigm can be used to inform an approach to the inclusion of diversity in a research course. I first presented the characteristics of an inclusive curriculum and presented what advocates have conceptualized as barriers to the development of inclusiveness. The controversy centers around the knowledge construction process and this lead to a presentation of the paradigm debate, presenting the axioms and tenets of he positivist, postpositivist, and constructivist paradigms and identifying what constitutes a paradigm shift. I then pointed out how this paradigm debate has taken shape in social work education and described how the constructivist paradigm has been used to inform approaches to practice and research curricula. I then attempted to identify the implications of the constructivist approach for the inclusion of diversity. I then followed this presentation with a description of how I used the constructivist paradigm to develop assignments and exercises in a research course that attempted to develop students sensitivity to and understanding of diverse perspectives. I identified the purpose and focus of these assignments and described the process of implementing the requirements of the assignments. After identifying the expected outcomes, I also presented the limitations of these assignments and pointed out how in some instances these barriers can be potentially minimized.

After some reflections on concepts and ideas presented in the paper and hindsight from the experience of implementing selected exercises, I have concluded that we must have process-oriented as well as content-oriented approaches to the inclusion to diversity. I believe there has been too much emphasis on content-oriented approaches to the detriment of process-oriented approaches in social work education. We equate inclusion of diversity to identifying content, and have not given any attention to the knowledge construction process in the development of inclusion. I am not advocating throwing out content because I believe there needs to be content identified, however, I believe that we must examine the underlying assumptions implicit in the content we select. Without this critical assessment we may be merely substituting one stereotype for another reinforcing false generalizations.

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BUILDING BRIDGES BETWEEN LATINA/O AND AFRICAN-AMERICAN LEADERS

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For decades, especially the past 10 years, Latina/o leaders have sensed the need to understand better and find ways to collaborate with African-Americans. Especially in higher education, the belief is that both Latina/o and African-American student leaders ought to be encouraged to understand and find common leadership characteristics and develop these characteristics more fully.

The purpose of having a symposium where these minority leaders can explore different/similar/common characteristics is long overdue. The 6th Annual African/Latin-American Research Symposium will bring African and Latin-American student leaders together to truthfully study and understand these characteristics.

In exploring leadership characteristics, some major differences in leadership style are perceived. African-Americans leaders are seen as being more bold or aggressive, whereas the Latina/o leader appears to be more passive or nonassertive. Differences in cultural and racial histories are a possible cause for this division. The African-American, with having to deal with a past of slavery, has been threatened much more violently than the Latina/o community. In addition, there is a very strong sense of family loyalty among the Latina/o community. These factors might contribute to the reaction intensity of student leaders.

Although, differences do exist; there are many similarities. The students in the EPCO 490 class at Northern Illinois University (NIU) were asked to discuss some of the commonalities among African-American and Latina/o student leaders. (Discussion Questions* for questions that were addressed in the dialogue.) This class consists of 22 students (1 African-American, 1 Arabian, 1 Asian, and 19 Latinas/os). In this course, students discuss ways to develop leadership skills in an academic setting.

The common issues addressed include wanting to improve their status in the American culture, fighting against racism, struggling for equal rights, and empowering minorities. Once the common themes in leadership are identified, bridges to mutual goals can be built. It is interesting to speculate on what a common goal for the Latina/o and African-American communities might be. The Latina/o community tends to feel strongly about bilingual education and immigration; whereas the African-American community would probable gravitate towards civil rights.

The students in the EPCO 490 class also helped to identify some common problems that the students believe both Latina/o and African-American student leaders can work towards solving in their own backyards. However, there are some potential roadblocks that need to be discussed. The two major barriers identified at this time include language difficulties and power-sharing responsibilities. Language difficulties preclude working together because of the assumption that a common vocabulary is lacking: "I can't work with you if I don't completely understand what you are saying." Also, some African-American leaders are perceived by the students as being unwilling to share political power. Perhaps this situation is the result of African-Americans having worked so very hard to get what little power they have. Ways that African-American leaders can share power with Latina/o leaders without abdicating any power need to be identified.

A possible solution to this problem would be to extend the field of vision to include all minorities, not just the one particular minority group to which one belongs. Instead, all people need to work together to achieve a common victory by entering into ventures both socially and educationally. This discussion is by no means complete. This conference is an attempt to open a needed dialog. Student leaders of all cultures must come together to propose solutions that they can get implement their ideas within the university setting.

*Discussion Questions

1. Are there any specific differences on leadership styles among African American/Latina/o leaders?

    A. Differences

    B. Similarities

    C. What is common to both?

2. Can there be projects of common goals that African American & Latina/o leaders should promote and get involved? Identify some of them.

KNOWING SELF, COMMUNICATING, AND INTEGRATING WITH OTHERS IN A COMMON GOAL TO SUCCEED THROUGH EDUCATION

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Institutions of higher education have focused much attention on increasing the numbers of culturally diverse people in their student and faculty ranks. Thus, traditionally under represented groups such as African-Americans/Blacks and Latinas/Latinos are gaining membership in all positions of academia. The term "Latino" generally depicts individuals who can trace their ancestry either to Spanish-speaking regions of the Caribbean and Latin America (Latino Institute, 1994). "Latina" is a gender-specific label often used when referring to Latino women.

Still, while the percentage of these culturally diverse groups seeking a degree in higher education is increasing, their retention rates continue to remain lower than that of the mainstream population (Associated News Press, 1994; Cox & Associates, 1992; Keller & others, 1991; Kosinski, 1994; Snow, 1990; State of Illinois, 1989; Valdez, 1993). Therefore, campuses across the United States are attempting to reduce this retention problem through mentoring. Institutions are investing more time and money in establishing new or revitalizing old mentoring programs.

Preparation for Mentoring

One difficulty with traditional mentoring programs, however, is that most mentors involved have not completed at least a brief preparation session in which they are made aware of their commitment as well as the potential problem areas in mentor/mentee relationships. A preparation for mentoring project based on a combination of problem-based and collaborative learning selected from the works of Barrows (1988) and Smith and Associates (1990), respectively, as well as Kolb's (1984) experiential learning was devised. This project was pilot tested with the Latina/Latino population at Northern Illinois University (NIU) in the Office for University Resources for Latinos (URL) during the summer semester, 1994.

Goals

To be successful, the following must be in evidence. First, peer mentors should gain a better understanding of themselves as individuals and as learners. Secondly, they should strive to understand how being a member of a marginalized culture affects the communication process and basic communication principles, particularly those related to being a successful mentor. Thirdly, they should attempt to become sensitive to other Latinas/Latinos as well as to other cultures so that they may develop a sense of harmony and acceptance that will enable them to work together with all types of people.

The assumption is that these combined objectives will result in a deeper commitment to being more successful mentors. Thus, as a result of the procedure, peer mentors would realize more about themselves and their own assumptions about theirs and others' cultures, learning, the university setting, and the mentoring relationship.

Knowing Self

Knowing oneself (one's own assumptions and beliefs) is especially important in situations where people will be reaching out to help others (Bland 1994). Knowing self is important before we can really know others. Thus, developing a clear sense of understanding ourselves as we relate to different ethnic groups helps us to reach out to other members of traditionally underrepresented groups.

Aside from knowing one's self, understanding the variables that affect Latina women in particular is crucial. Among these issues are the culture beliefs regarding relationships within the Latina/o community.

Results

The pilot was effective in accomplishing the above-stated goals. Details of the pilot study were presented at the "Fourteenth Annual Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education" on October 13, 1995 in Wheaton, Illinois. The features and findings of the preparation project can be found in the conference publication, Proceedings.

As a result of the preparation study, a three-credit hour course based on the original pilot project is now offered through the Educational Psychology, Counseling, and Special Education department at NIU. This class has now been offered for three consecutive semesters, and the response has been positive by both students and the instruction team alike.

Conclusion

Mentoring programs help to provide a comfortable learning environment, especially for people from the traditionally under represented groups (African-American and Latina/o). An effective mentoring program includes a preparation approach that teaches how to know oneself, how to communicate and to integrate effectively with other groups of people. By knowing others through integration and communication, we can, in turn, help to create unity among all people, especially Latina/o and African-American leaders. This unity will help us to embark on a successful mission whose decisive action plan includes succeeding through educational attainment.

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PERSPECTIVES OF AFRICAN-AMERICAN ENLISTED MILITARY PERSONNEL ON MILITARY/CIVILIAN LEARNING

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There are two classes of military personnel--enlisted and commissioned officers. Enlisted personnel are individuals who enter the military either with little or not much college training or who have college training, but were not aware they were qualified to become commissioned officers. Commissioned officers are personnel who had, when they enlisted, at least a four year degree. Enlisted members and officers pursue two very distinct military career paths, with officers receiving training to become leaders and enlisted members receiving training to become specialists in their fields. This paper will discuss learning conditions of enlisted personnel because most African-Americans military personnel are in their ranks.

Everyone has a different reason for joining the military. Some join for job security, to avoid police interactions, or to build their own sense of independence. Others join strictly for the educational benefits. The military represents the largest training and educational institution in the United States. Minorities have access to these educational services as members of the Armed Forces, and they receive, at no charge, training in careers that are marketable in the civilian workforce.

Military training is divided into two phases, with phase one being mandatory for all staff. The first phase is as follows:

- Boot camp/basic training comprises an orientation to the military world. It is here that one transitions from being a civilian to an armed, combat ready fighter. The tangible curriculum consists of physical fitness, code of conduct, marksmanship, survival skills, and drill instruction. The intangible outcomes include feelings of dependence and isolation.

- Specialized training comprises training for entry-level personnel to prepare him/her to perform the assigned day-to-day job responsibilities.

The second phase includes training that is available to members in their military occupational series (MOS). Participation in these courses is strictly voluntary. Members who manage to be self-directed in a system that is advanced to independent thinkers usually are the ones who participate in these courses. They are the members who emerge as the senior enlisted personnel, i.e., sergeants.

The Armed Forces provides all necessary services to ensure its members are ready to assume their military responsibilities, including preparatory training for recruits who have trouble passing the entrance examination. Once individuals are accepted into the military, they participate in comprehensive training programs designed to ensure they are able to perform their assigned duties.

Utilizing those skills in the civilian workforce poses a problem for many members. While they are technically competent, members frequently fail to recognize the transition that needs to occur between military and civilian workforce skills. A primary reason for the lack of preparation is the military fails to promote self-development. Rather, it is a system designed to promote dependence and isolation. A Korean War veteran stated college was never discussed while he was in the Air Force. The veteran felt isolated in the Air Force as one of a few African-American servicemen at the time. He felt intimidated by white commissioned officers and never considered life after discharge. As a result, over 30 years later he works as a janitor in an office building in Chicago.

For its members facing discharge, the Great Lakes Naval Center provides a mandatory 1-week course where members are taught career-enhancement skills. The titles of the subjects covered include: Personal Appraisal, Career Decisions, Applying for the Job, The Interview, Reviewing Job Offers, and Veterans' Benefits. This is the limit of available training services for members, many of whom have never completed a job application. This valuable service threatens to be eliminated due to budgetary constraints.

Those members who begin thinking about civilian career options while still in the military achieve greater success upon discharge. Many complete more advanced military training and manage to attend college, both through traditional and non-traditional structures. For instance, one Vietnam-era enlisted veteran stated he began thinking about his career choices while discussing world events with a group of commissioned officers. He stated the commissioned officers wanted to be a part of managing Fortune 500 companies while his goal at the time was to secure a position as a full-time postal clerk. The enlisted member began his own search of methods of completing college courses through home study. He eventually completed his undergraduate degree while still enlisted and upon discharge immediately began work on a masters in business administration. He is now a manager in a governmental agency. The same veteran stated the military promotes through literature the idea that personnel are encouraged to complete college courses. The reality, however, is work schedules often preclude participating in many non-military activities.

A 19 year old current Air Force member joined the Air Force solely to take advantage of the educational benefits. Prior to enlisting, he discussed options with veterans and with an Air Force recruiter. The 19 year old stated objective was to graduate from Moorehouse College in Atlanta. As a result of pre-planning, the airman is stationed in Georgia and has accumulated two years of college credits, primarily through the Air Force, that have been accepted by Moorehouse.

One mechanism to remedy the transitional dilemma is to encourage enlisted personnel to begin planning for life after discharge while they are still in the service. This would include preparing an individual plan which would not only contain 1 or 2 year objectives, but longer-term objectives, as well. The document should incorporate all training and developmental activities the individual needs in order to reach his/her military and civilian goals. Members should become familiar with their Veterans' Support and Assistance services prior to leaving the military.

Some of the best opportunities for career enhancement and self-development are available through not-for-profit organizations. Many opportunities that exist in the civilian workforce occur through volunteering. However, military culture dictates that one never should volunteer. Personnel must be able to overcome this barrier and many others in order to become well-rounded individuals who will be successful in the civilian workforce. In the end, the final goal is to utilize skills obtained in the military to become productive, fulfilled members of the civilian workforce.

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MULTICULTURAL EXPERIENCES IN LITERARY CONSCIOUSNESS: LESSONS FOR AFRICAN/LATIN-AMERICAN ALLIANCES

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The problem of the twentieth century is the problem of the color line.
- W.E.B. DuBois

The irony of DuBois' famous statement still stands as a testament to our failure to face up to the truth about ourselves. In 1996, just four short years before the dawn of the 21st century, here we are still deliberating over the issue of race, covering it up with terms like diversity and multiculturalism in order to make it easier for people to swallow.

DuBois was a scholar but he was also what some people in his time called a "race man," that means he was someone who studied race issues, advocated and instigated discourse on the controversial elements of race. For that reason he was not always popular but he was well-respected all over the world, and he was a master at using literature to assert cultural and race consciousness.

This presentation uses literary criticism and analysis to explore reasons why African and Hispanic groups must first learn and respect their own history before work can be done towards building joint relationships with each other. This paper will further develop the questions: How can I get to know you before I know myself? and, If I don't know my own history how can I honestly learn and respect yours? In addition, I will question whether the lesson of multiculturalism is for Black people or for others because, after all, who really knows our history?

Murphy (1972) states that the study of history is a "relatively recent endeavor," that has traditionally concentrated on the literate civilizations of Europe and the Mediterranean world. It has only been in the past century or so that history has finally included ancient civilizations, "such as those of the Aztec and the Maya, that were non-literate or that have left writing that has not been deciphered" (p. xv). The other great community of mankind that has remained outside the mainstream of historical inquiry, until recently, is Africa.

Some people become interested in learning about others because of their personal interest in some aspect of another's life. The motivation behind an historical inquiry certainly begins on a personal basis, but what makes it authentic in the eyes of those being looked at?

I will address these questions using four areas of significance. Looking at the history of **race** for both black and Hispanic groups in the United States, I will briefly explore some of the implications of **class and gender** issues for these groups. Last, I will look at the **literature** produce by women writers within these groups, focusing on consciousness transformation for a more complete understanding of culture and history. I will begin by distinguishing who these groups are and what their histories tell us about the possibility of them getting to know each other and forming alliances.

A History of Race in America

The matter of race in the U. S. is entangled in a web of biology, culture, and semantics. The term is problematic because of this country's history of slavery and brutality against African people. In a society like ours, where most people take their race to be a significant aspect of their identity, " . . . there is a fairly widespread consensus in the sciences of biology and anthropology that the world `race,' . . . as used in most unscientific discussions, refers to nothing that science should recognize as real" (Appiah, 1990, p. 277). Even DuBois looked at this aspect of race and attempted to develop a theoretical basis for it, but even he could not escape the issue of slavery in his interpretation.

Within most ethnic or racial groups there exists certain issues of major importance. These issues usually revolve around race, class, and gender, but within these spheres exist other more compelling sub-group issues such as color, physical features, dialect and/or intellect. In other words, certain intragroup issues must first be resolved before the group as a whole can move to form a coalition with others.

Within the black race, concern with color consciousness is the result of early slavery in this country, and the development and perpetuation of paternalism. Even though "American slavery subordinated one race to another and thereby rendered its fundamental class relationships more complex and ambiguous. . . " the racism that developed from that racial subordination influenced every aspect of American life and remains powerful to this day (Genovese, 1972, p. 3). The impact of race on African Americans is based on the history of paternalism in American society, which grew out of the necessity to discipline and morally justify a system of exploitation within an unjust social order. The impact of this unjust social order plays differently for various other ethnic groups based on their heritage and ancestry, and connections to the Black race.

Slavery

The history of Africans in Americans began with the landing of 20 Negroes in 1619, purchased by English colonists in Jamestown, Virginia to serve as bondsmen or indentured servants. Later, Virginia was the first colony to enact legislation taking away freedom from black people. For the next 246 years, black people in America and in the Caribbean resisted the oppression and cruelty of slavery by means of strikes, desertion, abolition, bloody revolts, and the courts. Freedom came slowly.

Legal slavery was abolished July 31, 1834 in The British West Indies. Approximately 30 years later, on January 31, 1865, Congress passed the Thirteenth Amendment to the U. S. Constitution, abolishing slavery in America. However, after the abolishment of slavery in America laws still had to be passed just to protect the freedom of blacks people. The campaign to destroy the moral character and integrity of black people during the Reconstruction period was a major obstacle.

The Struggle for Freedom

Other events in the history of African Americans that represented that struggle include the emergence of Booker T. Washington and W.E.B. DuBois, two advocates for black progress who took different intellectual paths; the effects of The Great Migration, the single largest internal migration in America's history in which nearly five million black people left the plantations of the south and moved to Northern cities between 1910 and the 1940s. It was only in this setting that blacks were able to begin building a foundation for contemporary Black America.

From 1954, when the Brown vs. Board of Education case came before the US Supreme Court to overturn the Plessy vs. Ferguson decision and declare segregation in public schools unconstitutional, until 1955, when Rosa Parks set Montgomery, Alabama and the Freedom Movement on its head when she quietly refused to comply with the Jim Crow laws of the day, until 1957 when the US deployed federal troops to enforce the orders of a federal court to integrate Central High School in Little Rock, Arkansas, until that fateful day in

1968 when martin Luther King Jr. willingly gave his life for the causes of social equality and justice for poor people, African Americans have continued the struggle against racism. In a world whose politics were so dominated by racism, it is no surprise that race became a central literary theme.

Currently, in the 90s we find that race is a prevalent theme in the literature of women writers of color, including African/Latin-American women. Because women authors as a group are being published more now that ever in American history this literature is worth examining for a more critical perspective on the topic of race.

Certain questions about these two groups's respective histories force readers to understand that in order to move forward together, these groups must first look inward. Salazar's efforts to interpret the life of a 17th century Mexican feminist and educator, is reflective of this level of inquiry. Is her personal view of this woman more accurate than other scholars who have disseminated her life? Or, is it the result of her own need to see a female within that male dominated culture prevail? Salazar states that "unraveling the mystery of my own interaction with Sor Juana's life remains my ocre analytical task" (1990, p. 63). This statement implies a need to first look inward for personal meaning in order to identify with a feminist perspective.

Hispanic Group Characteristics

Relationships, such as those sought between African/Latin Americans, must first be built on mutual trust and respect. These are the critical factors needed to develop an authentic alliance between any group of people. Within the diversity of Latin American or Hispanic groups, the issue of language and ancestry is a major factor in the development of these alliances.

The US government defines Hispanics as persons of Cuban, Mexican or Mexican American, Puerto Rican, South or Central American, or other Spanish ancestry or descent. Many in the U. S. are not aware of the diversity within these groups, although the Hispanic population in the U. S. is composed of several different races, religions, and ethnic origins. Unlike the history of the African American, the history of these groups is as diverse as their physical features.

Contrary to assumptions, Hispanics of African descent do not know and feel what it is like to be African American, particularly if they grew up outside the U. S. Although most of the Hispanic population considers themselves Caucasian, there are some whose roots originate in the Caribbean Basin. These groups share an African heritage mixed with the Arawak Indians and the Spaniards. Dark-skinned Hispanic who group up in the U. S. inner cities are perceived and treated like African Americans by their group. Regardless of how they choose to respond to this imposed ethnicity, Hispanics who are dark-skinned must deal with additional tension as a result. In contrast, extreme variations in skin, hair, and eye color among Puerto Ricans and Cuban-Americans might be totally confusing to the uninformed. However, those usually at the high end of the economic and/or educational scale tend to be of lighter shades than those at the bottom. About five percent of Hispanics are of African descent.

Cuban refugees who arrived in this country during the 1960s were sponsored by the U.S. State Department. Generally, they were older, light complexioned and well-educated. However, the second wave of Cuban immigrants arrived in the U. S. during the mid-1980s under less opportune circumstances and with less support from the U. S. government. They have darker complexions, are less educated, and are poorer than their predecessors. Cubans comprise 6.1 percent of the Hispanic population.

Puerto Ricans are U. S. citizens, not immigrants as is usually assumed. Generally, they are young, urbanized, and comprise 15.1 percent of the Hispanic populations. Puerto Ricans form the core of Hispanic Caribbean Basin migration, which includes Dominicans and Cubans.

Mexican Americans, also known as Chicanos, make up the largest group of Hispanics--60.6 percent. They inhabited the Southwest before the Mayflower. Because of the large number of Mexican nationals who continually cross the border, Mexican American numbers are on the rise in the U.S.

Central and South Americans emigrated from a higher socioeconomic class than other Hispanics and came to the U. S. to further their education or establish business contacts. These persons and their children may identify themself as "Latinos." A number of them enjoy a comfortable standard of living, and other Hispanics may identify them with the dominant culture of the U. S. However, the more recent arrivals in this group do not enjoy that same high standard of living. They usually hope to work and establish themselves in order to help families still living in their native countries. Central and South Americans make up 10.2 percent of the Hispanic population.

Although most Filipinos have Spanish surnames due to five hundred years of Spanish rule in the Philippines, they are not considered Hispanic (Nieves-Squires, 1991, p. 3). Despite the differences among these groups, Hispanics share common bonds of language, culture, religion, history, and oppression.

Transcending Two Cultures

The need to transform consciousness provides both African-American and Hispanic groups with the impetus to explore the issues of race, class, and gender in a variety of genres. Giddings (1984), in her narrative history of Black women, presents the dilemma that black women faced in order to define themselves to white society. This was during the cultural renaissance of the twenties, a time when the entire country was being seduced into a false sense of security. She asks, "should Black Americans celebrate their differences?" Or, "should Blacks explore the interior of their `afro-Americanness,' a melange of two cultures?"

In fiction three writers (Jessie Fauset, Nella Larsen, and Zora Neale Hurston) defined their identity as black women, respectively, within the boundaries of the black bourgeoisie, the realm of double consciousness, and the "unselfconscious world of Black rural folk" culture. The perspective that had the most long-lasting effect was Hurston's, which focused on a search for identity through a relationship with the African-American community rather than with the dominant society. "By the late twenties. . . Hurston's perspective began to permeate the political thinking of Black women" (p. 193).

For an understanding of how race links up with the issue of post-modern literature, one need only look at the authors of the American canon formation. The list of the Western European authors who make up the canon includes few, if any, women, and even fewer writers who are non-white or of lower-class origin. The explanation for this omission is based on entrenched systems of racism, sexism and classism. Therefore, most writers from these groups are considered marginalized along with their works.

Canon formation has become one of the thorny dilemmas for the black feminist critic. Christian (1989) states:

> We . . . must wonder about whether this activity, which cannot be value free, will stifle the literatures we have been promoting. For while few white male American critics feel compelled to insinuate `white' literary works into our characterizations of American history and culture, we are almost always in a position of having to insinuate our works into their schema.
>
> We might wonder, given that Afro-American women's writing is so clearly at the vortex of sex, race, and class factors that mitigate the notion of democracy at the core of `traditional' American literatures, whether one might want to predict the day when other literatures will reflect the currents of the black American women's writing community. (p.70)

The issues for Puerto Rican writers primarily focus on language. Acosta-Belen (1993) writes that:

> When the discussion around the issue of cultural identity surpasses national borders and extends to the Puerto Rican migrant community, island intellectuals frequently tend to underrate or to be critical about the work of writers who persist in identifying themselves as Puerto Ricans, but do not necessarily speak or write spanish fluently, a sign they view as an unquestionable indication of assimilation into U. S. society. (p. 123)

These critics view the work of "Nuyorican" (a term with negative connotations based on implied geographical limitations) authors negatively because they write primarily in English embellishing and extending American literature. Acosta-Belen notes that Puerto Rican writers who choose this genre of the literary experience run the risk of excluding themselves from the island's cultural patrimony. The strength of this argument stems from the U. S. presence in Puerto Rico, which has been an impassioned issue of intellectual and political debate on the island throughout most of this century.

In summary, the cultural differences between African/Latin-American groups are clear but the common interests, such as social and economic justice, language, and immigration, cannot be used to organize cooperative alliances within each group's respective community until each individual group learns and accepts the significance of its own individual history.

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USING LOCAL AND ETHNIC POETRY TO IMPROVE BASIC WRITING SKILLS

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This paper provides a framework for using local and ethnic poetry to enrich students' vocabulary, increase reading comprehension, improve writing ability and develop processes for students to think critically enough to express their ideas by creatively synthesizing others' opinions. The method is based on the teaching procedure used in business for years: tell, show, try, do. This process evolved over a three year time frame, working with students from three community colleges and one Chicago college. The instructor possesses a two decade track record of success in business and teaches as an adjunct faculty member at College of Lake County (Grayslake), McHenry County College (Crystal Lake), Joliet Junior College (Joliet), and Robert Morris College (Chicago campus).

The paper explains the method, gives anecdotal witness, outlines some caveats for those brave enough to try, and discusses the results. The instructor thanks the over five hundred students who experienced the process and those many who were courageous enough to speak out about it. Literature has always given human beings the ability to walk a mile in the other's shoes, to stretch its readers and listeners to see someone else's frame of reference, and to facilitate the personal change that sometimes comes from a deeper understanding of self.

Poetry speaks to the human soul in a way that the rational mind misses. Poets have been and should be the prophets of any society. They call us to deepen our understanding of each other and the self, to bridge the gaps that separate us and to reach across those chasms with the hand of brotherhood open. Like prophets, most poets are ignored. Most must work at "real" jobs to pay their bills and support their families. Modern society puts little value on their work. Ask any living poet.

The Method

"Tell, show, try, do" is a basic teaching method. It is based on this instructor's belief that while teachers teach, it takes commitment on the part of both the teacher and the student for learning to occur. Indeed, this method is grounded in a learning model, rather than an instruction model. According to Barr and Tagg (1995):

> A paradigm shift is taking hold in American higher education. In its briefest form, the paradigm that has governed our colleges is this: *A college is an institution that exists to provide instruction.* Subtly but profoundly we are shifting to a new paradigm: *A college is an institution that exists to produce learning.* This shift changes everything. (p. 12)

This article is significant for instructors preparing for the classrooms of the 21st century. It provides the context for the method described here. Simply put, the steps in the method are these:

Tell:	The instructor explains the concept to be taught.
Show:	The instructor models behavior and thought processes expected and desired from the students.
Try:	The students practice behavior skills.
Do:	The students execute behavior skills as they interpret the expectation.

This method applies to any concept, activity or exercise across all disciplines. In this case, it was applied to the act of studying poetry in order to improve student writing ability.

The Process

Tell:

The instructor discusses poetry and its place in society. Bill Moyer's "The Power of the Word" video demonstrates the value of poetry in modern life by interviewing poets and filming them as they read their own poetry. Any one of the six-part series works, but this instructor most often uses #6, which eloquently demonstrates the value and diversity of poets and includes both Robert Bly and Lucille Clifton.

The instructor reads selected poems. The poems read are chosen based on the interests and background of the student set. All poems selected are favorites of the instructor. All poems used come from books available in the school's library. In fact, the instructor may put a number of poetry books on reserve in order to guarantee full access to all students.

The students are not limited to these books; any poem that meets the criteria of being comprised of twenty lines written by a living poet is acceptable. The instructor even allows dead poets if the student can articulate the reason for the choice. The instructor includes a cross-section of ethnic poets and offers a short biography of each poet to establish the context of each poem.

It amazed this instructor that students' choices cross racial, ethnic and gender lines-- a reality that shattered preconceived notions of student interests. Blacks often, but not always, selected black poets, such as Maya Angelou and Nikki Giovanni. Latinos often, but not always, selected Latino poets, such as Sandra Cisneros and Luis Rodriguez. Whites least often selected white poets, and men and women are not bound by their gender. The choice of poetry tended to cross racial, ethnic and gender boundaries.

Show:

The instructor recites a poem and leads a discussion of its elements. Then, s/he usually delivers "Warning" by Jenny Joseph. The instructor recites the poem as dramatically as possible, with humor, and then focuses the discussion on the elements heard by the students. This adds analysis to students' experience.

Try:

The students choose a poem, written by a live poet, that is at least twenty lines long. Given their choice, students read a variety of poets, with more fervor and interest than if the instructor merely assigned specific readings. The instructor reserves the right to veto any choice; this eliminates poems that are not rich enough to sustain the deep analysis necessary for the analysis essay. It also guards against poorly written religious poetry and friends' works that do not meet basic standards. Occasionally a student will bring in a poem s/he has written and if rich enough, it will be approved. Students read poems to the class and explain their choice. Students articulate many reasons for their choices:

- It was only twenty lines long.
- I like the way it sounded.
- She is proud to be who she is and doesn't mind saying so. I wish I could be like her.
- I had a similar feeling when my father died.
- I could see myself saying these words, even though I had to look up the meaning of some of them.
- My grandmother was just like the woman described in this poem. It reminded me of how really neat she was.
- I don't think men and women ever understand each other, but this poem made me see the woman's point of view better than any girl I've dated.

Do:

Each student memorizes the poem and recites it to the class. The remainder of the class records personal reactions in a literacy journal. The reciting student leads the discussion of the poem based on the basic elements of poetry.

Rather than try to cover all, the elements of poetry, the instructor focuses on three of the four of the most basic elements such as the speaker, the images used, and the meaning of the poem. The other elements of analysis weave themselves into the process, determined by the poems selected and the interests and issues important to the students. The instructor's role in this part of the process is the same as the students' -- to raise questions and suggest possible interpretations.

Tell/Show. The instructor reviews outline of possibilities for analysis essay using instructor's poem. Each student weighs the opinion of peers and individual interpretation and chooses the elements to include in the essay.

Try/Do. Each student writes, revises and edits an analysis of his/her poem.

Tell/Show/Try/Do. Students attend local public poetry reading. This activity usually takes place about half way through the process. It usually supports the idea that poetry is both dynamic and relevant. It is also a lot of fun.

The Results

The students discover the power of the word, both others' and their own. Since the students spend so much time memorizing, they become very familiar with the way the ideas were constructed. It encourages use of the dictionary. Memorizing others' words reinforces good usage.

The students learn to defend comments and reactions based on the text of the poem. They also realize that there are a variety of word combinations available to most accurately state what one is trying to say. This builds confidence in each student's ability to interpret text, both poetic and prose. Students learn to trust their own instincts by supporting their opinions from the words of the poet. They determine which elements to analyze and how to integrate others' opinions into the essay.

Most students increase self-esteem, and integrate the words and thoughts of various poets into their own realm of understanding of life. This helps the students not only to develop an appreciation for their own worth, but a responsibility to contribute to the well-being of society, as well. As they develop respect for the opinions of peers, students reach across ethnic and social barriers as they strive to understand the frames of reference of others. Students not only begin to understand the similarities within the human experience, but many discover a voice that speaks for them.

Caveats

This method requires of the teacher a tolerance for ambiguity and a faith that students possess the natural ability to use what is available to them for stretching their minds, regardless of their educational, ethnic, or racial background. Successful utilization of this method, also requires a large dash of positive reinforcement and the salt of thinking on one's feet, becaause the students determine the materials used for the lessons. The teacher must be open to new insights and utilize high level listening skills. This process will not work for the more instruction oriented, "there is only one right answer--the one I know," type of teacher. The teacher must understand and be committed to the learning model rather than the instruction model.

For those who do have the open-mindedness necessary, this method brings rewards far beyond the pittance instructors receive for plying their trade. One's own intellectual abilities are challenged, exercised, and therefore increased. One's own insights into human nature expand. The teacher learns from the students and sometimes discovers a poet yet unknown.

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